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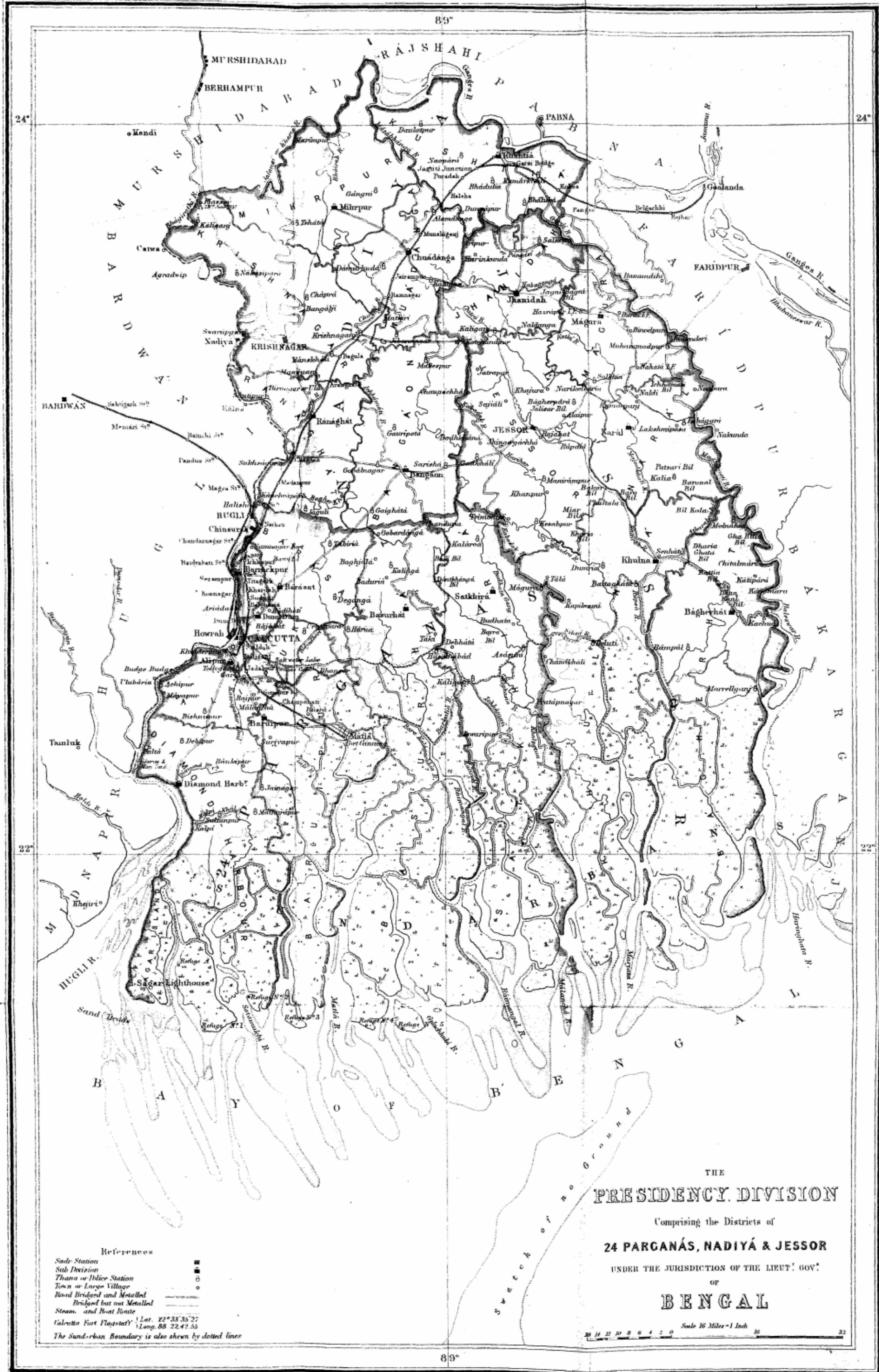


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A STATISTICAL ACCOUNT OF BENGAL.



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A STATISTICAL ACCOUNT OF BENGAL.

~~1887~~
~~1888~~
~~1889~~

By W. W. HUNTER, B.A., LL.D.,

DIRECTOR-GENERAL OF STATISTICS TO THE GOVERNMENT OF INDIA;

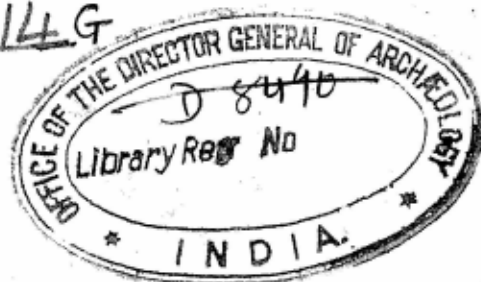
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THE CALCUTTA UNIVERSITY; ORDINARY FELLOW OF
THE ROYAL GEOGRAPHICAL SOCIETY, ETC.

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VOLUME I.

DISTRICTS OF THE 24 PARGANAS AND SUNDARBANS.

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PREFACE

TO

A STATISTICAL ACCOUNT OF BENGAL,

VOLUME I.

'WE are of opinion,' wrote the Court of Directors in 1807 to their servants in Bengal, 'that a Statistical Survey of the country would be attended with much utility: we therefore recommend proper steps to be taken for the execution of the same.' The despatch from which these words are quoted forms an example of a long series of instructions, in which the East India Company urged the acquisition of accurate and systematic knowledge concerning the territories which it had won. The first formulated effort in Bengal dates from 1769, four years after the civil administration of the Province came into its hands; the latest orders of the Court of Directors on the subject were issued in 1855, three years before the government of India passed from the Company to the Crown. During the long interval, many able and earnest men had laboured at the work, manuscript materials of great value had been amassed, and several important volumes had been published. But such efforts were isolated, directed by no central organization, and unsustained by any continuous plan of execution.

The ten years which followed the transfer of the government of India to the Crown produced a new set of efforts towards the statistical elucidation of the country. Con-

spicuous among them was the work commenced under the orders of Sir Richard Temple in 1866, when Chief Commissioner of the Central Provinces; and in 1867, the Governor-General in Council, in obedience to orders received from Her Majesty's Secretary of State, directed a Statistical Account to be prepared for each of the twelve great Provinces of India.¹

The Local Governments struck out widely different schemes for conducting the work. It was as if an order had issued from some central power for a Statistical Survey of all Europe, and each nation had set about its execution on a separate plan. It became apparent that large sums of money were likely to be expended, while considerable uncertainty existed as to the results. Meanwhile several public bodies pressed on the Government of India the necessity of a systematic organization, with the view to ensuring uniformity of plan in the execution of the work. Without such uniformity, the Council of the Asiatic Society pointed out that when the local compilations came to be finally digested into the General Account of India, there would be no basis for comparative statistics, and much 'of the original work would have to be gone over again *de novo*.'

The Governor-General in Council arrived at the same conclusion; and in 1869 directed me to visit the various Local Governments, to ascertain what each had done in the matter, and to 'submit a comprehensive scheme for utilizing the information already collected, for prescribing the principles according to which all local Gazetteers are in future to be prepared, and for the consolidation into one work of the whole of the materials that may be available.'

In obedience to these orders, I submitted, in 1869, a Plan for an Imperial Gazetteer of India. It was found necessary,

¹ These Provinces, or rather political divisions under separate administrations, are:—(1) Bengal; (2) Bombay; (3) Madras; (4) North-Western Provinces; (5) Panjáb; (6) Assam, in 1867 included within Bengal; (7) Central Provinces; (8) British Burmah; (9) The Berars, under the Resident of Haidarábád; (10) Mysore and Coorg; (11) Rájputana; (12) Central India.—*Orders of the Government of India, No. 1758, dated 19th Oct. 1867.*

in the first place, to provide that the materials collected by each of the Local Governments should afford a common basis for the comparative statistics of the country, when eventually consolidated into the one final work for all India. In the second place, to devise measures for ensuring the compilation of the materials thus obtained within a reasonable time, and on a uniform plan. The District forms the administrative unit in India, and I took it as the unit of the Statistical Survey in the work of collecting the materials; the Province forms a large administrative entity, and was taken as the basis of the organization for compiling the materials when obtained. With a view to securing uniformity in the materials, I drew up, under the orders of Government, six series of leading questions,¹ illustrating the topographical, ethnical, agricultural, industrial, administrative, medical, and other aspects of an Indian District, which might serve as a basis for the investigations throughout all India. With a view to securing certainty of execution, provincial editors were appointed, each of whom was made responsible for getting in the returns from the District officers within the territory assigned to him, supplementing them by information from the Heads of Departments and local sources, and working them up into the Statistical Account or Gazetteer of the Province. In this way the unpaid co-operation of the whole body of officers throughout the two hundred and twenty-five Districts of India was enlisted, the best local knowledge was brought to bear, and in each Province there was an editor directly responsible for the completion of the Provincial Account on a uniform plan and within a reasonable time. The supervision of the whole rested with me, as Director-General of Statistics to the Government of India.²

¹ Subsequently circulated to the Local Governments under the title of 'Heads of Information required for the Imperial Gazetteer of India.'

² The above narrative is as accurate as a comprehensive sketch can be made without going into very minute details. Thus in one Presidency, Madras, a more elaborate system of separate District Accounts has been adopted; while the Gazetteers of one of the minor administrations (the Central Provinces) and of the Haidarâbâd Assigned Districts (the Berars) were commenced and practically done before the introduction of the system above described. Again, with regard

Under this system, the materials for the whole of British India have now been collected, in several Provinces the work of compilation has rapidly advanced, and everywhere it is well in hand. During the same period the first Census of India has been taken, and furnished a vast accession to our knowledge of the people. The materials now amassed form a Statistical Survey of a continent with a population exceeding that of all Europe, Russia excepted.¹

In addition to my duties as Director-General of the undertaking throughout India, the Provincial Accounts for Bengal and Assam were placed in my own hands. These now separated administrations comprise one-third of the entire population of British India. The District Accounts which I have myself prepared, as provincial editor for Bengal and Assam, derive their materials from four distinct sources. My inquiries, circulated to the District officers, form the basis of the whole; but they have been supplemented by special reports from the provincial Heads of Departments; by papers on individual subjects, obtained for me by the Government; and by my personal researches in the Bengal Districts, and among the manuscript records of the Government at Calcutta, and in the India Office, London.

No effort has been spared to ensure accuracy. But it would be unwise for a central compiler, drawing his materials from so distant and widely-separated sources, to hope that in this respect he had obtained a complete success. It should not be forgotten that until the Census of 1872 we were without precise statistics of the population of any single District in Bengal or Assam; and that whereas the estimate had stood at forty millions for the Province, the total by the Census amounted to sixty-six and three-quarter millions. But these corrections were only obtained by special Census

to Native States, considerations of public policy have rendered anything like rigid uniformity in my demands for information impracticable.

¹ Population of Europe in 1872, 301,600,000, according to the tables of E. Behm and Dr. H. Wagner of Gotha. Population of Russia in Europe (including Finland and former kingdom of Poland), 71,207,786. Europe in 1872, less Russia, 230,392,214. British and Feudatory India in 1872, over 240 millions; now estimated at nearly 250 millions.

machinery for arriving at the facts, District by District. No such machinery has been available for the present work; and it only pretends to the degree of accuracy which intelligent officials on the spot can arrive at, without any statistical staff for sifting evidence or testing conclusions. My lists of inquiries were issued by the Government of Bengal in 1869-70, and during the next three years the District officers collected the information asked for. In some cases their reports have amounted to several hundred pages for a single District. As they came in, I tested them by the replies obtained from adjoining localities, and by personal inquiries in travelling through the Districts. Figures officially furnished to me by Heads of Departments or by Secretaries to Government have as a rule been accepted without verification. The proof-sheets of each volume, after being read by myself, have been revised by the Government before according its sanction to publication; and in some cases have been sent by it to the District Officers, with a view to obtaining their comments.

But notwithstanding these safeguards against error, the reader will find that on several points I have to warn him to accept my statistics as approximate estimates only; in other cases he will perhaps detect inaccuracies which have escaped my notice. The failures throughout a century of previous efforts (a single one of which had extended over seven years, and cost the East India Company £30,000) stand as warnings against excessive elaboration of any sort. I was ordered to produce an Account of each District, completed on a moderate scale, and within a very short time. The Provinces of Bengal and Assam have a population more varied in character and more numerous than that of England, Scotland, Ireland, Norway, Holland, Switzerland, and Italy put together. In three years I had to collect, without the help of a single paid local assistant, the information for this vast tract; and in four more years the compilation of the whole is to be finished, in addition to my work as Director-General of the whole operations throughout India. During the next fifteen months (1875-76),

I shall have the help of five local assistants in Bengal; and my obligations to the two gentlemen in my personal office have been very great. But I beg that those who come after me may, in improving on my work, remember the conditions under which it has been done. When it was commenced six years ago, no one knew precisely the population of a single District in Bengal; and the Departments of Government were wont to base their estimates on separate and often widely discrepant estimates, both as to the number of the people and the area of its territory.

Each volume will deal with a group of Districts representing on an average a population of about four million souls, or nearly one million more than that of Scotland. The present five volumes exhibit the statistics of a population more than six times the inhabitants of that country. The complete work will contain the results of my Statistical Survey of the whole fifty-nine Districts of Bengal and Assam. Each volume proceeds on a uniform plan, dealing with the same subjects in the same order of sequence, and, as far as possible, in the same words. In adjoining Districts which possess many features in common, this system involves frequent repetitions. But such repetitions are unavoidable, if a complete separate Account of each District is to be given. In every District I start with a description of its geography, general aspects, and physical features. I then proceed to the people, their occupations, ethnical divisions and creeds, with their material condition and distribution into town and country. Agriculture follows, with special details regarding rice cultivation and other crops, the condition of the husbandmen, the size of their farms, their implements, land tenures, prices and wages, rates of rent, and the natural calamities to which the District is subject. Its commerce, means of communication, manufactures, capital and interest, and other industrial aspects are then dealt with. The working of the District Administration is next exhibited in considerable detail,—its revenue and expenditure at present and at previous periods; the statistics of protection to person and property, the police, the jails, and the criminal

classes; the statistics of education and of the post office, with notices of any local institutions, and the statistics of the Administrative Subdivisions. Each Account concludes with the sanitary aspects of the District, its medical topography, endemic and epidemic diseases, indigenous drugs, medical charities, and such meteorological data as can be procured.

The fifty-nine Districts of the Lieutenant-Governorship of Bengal and the Chief-Commissionership of Assam comprise an area of 248,231 square miles, and a population of 66,856,859 souls. I have now (1875) collected the materials for the whole of this territory, and compiled the Accounts for one-half of the Districts. The present five volumes deal with 13 Districts—the 24 Parganás, Sundarbans, Nadiyá, Jessor, Midnapur, Húglí, Bardwán, Bírghúm, Bánkura, Dacca, Bákarganj, Farídpur, Maimansinh — containing 21,425,353 souls.

My general plan of operations has been to begin with the seaboard and to work inland. The first volume deals with the great metropolitan District of the 24 Parganás, and the wild seaboard jungles and solitary swamps of the Sundarbans. Calcutta, the capital city of India, lies within the 24 Parganás, but forms a separate jurisdiction, and will receive separate treatment. My statistics of the 24 Parganás, and all averages or comparisons based upon them, are exclusive of Calcutta; but for the sake of convenience, I give a bare outline of the metropolitan population among the towns of the District. The tract dealt with in this volume exhibits the typical features of a delta. In the more inland parts, the land, although to the eye a dead level throughout, is fairly well raised, and little subject to inundation either from the rivers or tidal waves. But as one approaches the coast, the level gradually declines to an elevation which throughout many hundred square miles is scarcely raised above high water-mark, and which at particular spots is below high water, being protected from the inroads of the sea by sandhills blown up by the south-west monsoon. This lower region of the Sundarbans forms a sort of drowned land, covered with jungle, smitten by malaria, and infested by wild beasts; broken up

by swamps, intersected by a thousand river channels and maritime backwaters ; but gradually dotted, as the traveller recedes from the seaboard, with clearings and patches of rice land.

The statistics in the following pages were collected in the years 1870-73. This first volume deals with an area of ten thousand square miles, containing a population (inclusive of Calcutta) of nearly three million souls.

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ERRATA.

* PAGE 25, last line, for *Jumuná* read *Jamuná*.

Page 32, line 23, for *Ráinpur Khál* read *Rámpur Khál*.

Page 59, line 24, for *Bráhams* read *Bráhmans*.

Page 77, lines 24-25, omit from 'Repeated' to 'Bengal.'

Page 169-170, for *Sáldah* read *Stáldah*.

Page 237, line 33-35, *Murádgáchhá* has the nasal, and is elsewhere spelt as *Munrádgáchhá*.

Page 304, lines 21-24. The propositions for establishing Toll Stations have been excised, as Government has not adopted the plan.

I shall be grateful for any suggestions or corrections which occur to the reader. They may be addressed to me, care of the Secretary to the Government of Bengal, Calcutta.



INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 152 and 153. In some instances in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{2}$ farthing.

1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.

1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 9d. to 2s.; but for ordinary purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lbs. to 2.205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chaták ($\frac{1}{16}$ of a ser) = 2 oz.

1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.

1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{2}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{2}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.



STATISTICAL ACCOUNT

OF THE

DISTRICT OF THE 24 PARGANAS.¹

THE DISTRICT OF THE 24 PARGANAS lies between $22^{\circ} 57' 32''$ and $21^{\circ} 55' 20''$ north latitude, and $88^{\circ} 20' 51''$ and $88^{\circ} 6' 45''$ east longitude. It contains a total area, as returned by the Surveyor-General in 1871, of 2536 square miles, exclusive of the Sundarbans, but inclusive of the area of Calcutta, which is 780 square miles, and of its suburbs, which amount to 2317 square miles. The population of the District, according to the Census of 1872, which takes the area at 2788 square miles, is 2,210,047 souls, exclusive of the town of Calcutta, but inclusive of its suburbs. Calcutta contains an additional population returned at 447,601 souls. The Census of 1872 cannot, however, be accepted as accurate for the city, and has been condemned. It is the chief town; but the Administrative

¹ My Account of the 24 Parganas is chiefly derived (1) from the answers to my six series of questions furnished by successive district officers, and signed respectively A. Smith, H. Cockerell (countersigning the answers drawn up by Kali Charan Ghosh, Deputy-Collector), and H. T. Prinsep; (2) the Report of the Revenue Surveyor, Major Ralph Smyth, 1857; (3) Mr. J. Grant's Report on the Zamindari of Calcutta, in the Fifth Report of the Select Committee of the House of Commons, London 1812, Madras Reprint 1866; (4) Report on Bengal Census, 1872, by Mr. H. Beverley, C.S., with subsequent district compilation by Mr. C. F. Magrath, C.S.; (5) A Paper on the Castes of the 24 Parganas, by Mr. W. H. Verner, C.S.; (6) Papers on the Income Tax and Village Headmen, by Mr. Verner; (7) Papers furnished by the Bengal Government on Port Canning; (8) Ditto furnished by the Port Canning Company; (9) Papers and Reports furnished by the Board of Revenue; (10) Area Report, etc., and Longitudes and Latitudes furnished by the Surveyor-General; (11) Mr. Alchison's Treaties and Engagements relating to India, Calcutta 1862; (12) My own Abstracts of the M.S. Records of the Board of Revenue, 1782-1812; and various original researches. I have also to thank Mr. Blochmann, M.A., Mr. C. A. Dollman, and Babu Trailokya Nath Mukharji for assistance in the work.

Headquarters of the District are at Alípur, a southern suburb of Calcutta.

BOUNDARIES.—The District as at present constituted is bounded on the north by the Districts of Nadiyá and Jessor; on the east by Jessor, from which it is separated by the Kabadak River, which, after receiving various streams and deltaic branches of the Ganges, takes the following names in its lower course through the Sundarbans, viz. the Arpángási, Bara Pángá, Namgad Samudra, and finally, near the sea, the Málanchá. On the south, the District is bounded by the Bay of Bengal, and on the west by the Húgli River. With the exception of the northern boundary, therefore, the District limits follow the natural ones laid down by watercourses and the sea. In the north-west, the boundary passes for a short distance along the Bágher Khál, the mouth of which lies opposite to Báns-báriá, a place between the town of Húgli and Tribení Ghát, on the west bank of the Húgli River. After this, the northern boundary passes eastward along old village boundaries, crosses the Jamuná River at Baliáni, and passes on to the bend of the Betná River, whence the boundary extends along the south of Jessor District as far as the Kabadak. Although the southern geographical boundary of the District is the Bay of Bengal, the area in miles given above does not include the Sundarbans, a great part of which is unsurveyed waste land, covered with swamp and forest, and almost uninhabited. I shall give an account of the Sundarbans at the end of this volume, as they are under a special administration. They form the seaboard of the three Districts of the 24 Parganás, Jessor, and Bákarganj.

ACQUISITION OF THE DISTRICT.—On the 20th December 1757 (corresponding to Paush 1164, Bengal era, or the 5th Rabi-us-Sání, in the fourth year of the reign of the Mughul Emperor, Alamgir II.), a tract of country containing about 882 square miles, known as the ‘*Zamindári of Calcutta*,’ or the ‘*24 Parganás Zamindári*,’ from the number of Fiscal Divisions (*Parganás*) it comprised, was ceded by the Nawáb Názim of Bengal, Mír Jafar, to the East India Company. The territory thus conferred lay chiefly to the south of Fort-William, on the east bank of the Húgli River, and was within the Administrative Circle (*Chaklah*) of Húgli. Mír Jafar only intended to give to the Company the jurisdiction of a landholder, and the grant was a mere *Parwáná*, of a somewhat informal character. In the following year the Company, with a view to securing the full proprietary right, obtained a *Diwání Sanad*, under the seal and signature of the

Emperor's Chief Revenue Officer (Díwán), Mír Muhammad Sádik. This document was perfectly regular: it particularized the lands held under it, and fixed their assessment at Rs. 222,958, according to the *asl Jamá Tímári*, or original crown rent, as fixed for the Governorship of Bengal by Mír Jafar Murshid Kulí Khán A.D. 1722. In order, however, to give their tenure additional permanence, the Company in 1765 obtained a *Farmán*, or Letters Patent, direct from the Emperor himself, confirming the grant of the 24 Parganá *Zamindári* made by the Nawáb Mir Jafar and the Díwán Mír Muhammad Sádik. The Emperor's deed, however, went further, and converted the grant into an *áltamghá*, which gave a perpetual heritable jurisdiction over the land. This vested in the Company the same administrative rights in the 24 Parganá as over the territories of Bardwán and Chittagong, first ceded in 1760, and which, together with the Revenue Administration (*Díwání*) of all Lower Bengal, were finally in that year, 1765, transferred for ever to the Company.

The essential legal object of these various charters was to confer upon the Company the *Khidmat*, or official duties and powers of an Indian *Zamindár*, over the 24 Parganá. But it must be borne in mind that the grants did not confer the full proprietary lordship in the soil. This difficulty, however, had in one sense been obviated on the 13th July 1759, by a *jágír sanad* granted to Lord Clive for services rendered to the Delhi Emperor, especially in aiding in the suppression of a rebellion headed by the Emperor's eldest son, Sháh Alam. By this deed, all the royalties, dues, and rents collected by the Company as official landholder, and paid by it into the public treasury of the Muhammadan Government, were made over to Lord Clive; thus placing the Company somewhat in a state of dependence to their own servant. This Deed of Gift passed under the Seal of the Emperor, and Lord Clive was enrolled among the nobility (*mansabddárs* and *umrás*) of the Delhi Empire, with the title of *Shash-hazárá, panj hazár Sawár*, or Commander of Six Thousand (personal), and Five Thousand Horse. Lord Clive's claims to the property as feudal suzerain were contested in England in 1764; and on the 23d June 1765, when he returned to Bengal, a new Deed was issued, confirming the unconditional *jágír* to Lord Clive for ten years, with reversion afterwards to the Company in perpetuity, under similar powers. This Deed received the Emperor's sanction on the 12th August 1765, and thus gave absolute legal validity to the Act of Assignment in favour of Lord Clive, and eventually transferred

to the Company all the lands in the 24 Parganás as a perpetual property, based upon a *jágir* grant. The sum of Rs. 222,958, the amount at which the land was assessed when first made over to the Company in 1757, was paid to Lord Clive from 1765 until his death, in 1774, when the whole proprietary right in the land and revenues reverted to the Company.

The history of our acquisition of the port and city of Calcutta is totally distinct from the foregoing. The Company obtained possession of certain villages, corresponding to the existing site of Calcutta, in return for a present to the son of Aurangzeb, in 1700. In 1717, during the reign of Farrukh Siyar, it acquired a more formal grant, but only in the nature of a *tálukdárí*, or copyhold tenure, and as such subject to a yearly rental. The fixed rental which the Company paid to the Muhammadan officers for the township of Calcutta (under the description of Calcutta, Sútánuti, and Govindpur) was Rs. 8836, whilst the *Kisfáyat*, or surplus revenue over and above the fixed rental which the Company realized as *tálukdárs*, amounted to Rs. 98,295. The gross revenue of the town of Calcutta, before 1757, amounted to Rs. 107,131. In December 1757 or 1758 (for Mr. J. Grant gives both years), the Company finally obtained a *lákhiráj*, or rent-free grant, under the Royal Authority (Fifth Report, pp. 487-92, Madras Reprint).

These were the circumstances and conditions under which the East India Company acquired the 24 Parganás, which thus rank early among their landed possessions. The following are the names of the twenty-four Físcal Divisions or Parganás which the District comprised:—(1) Calcutta, (2) Akbarpur, (3) Amírpur, (4) Azimábád, (5) Baliá, (6) Baridhátí, (7) Basandári, (8) Dakhín Ságar, (9) Garh, (10) Háthiágarh, (11) Ikhtiárpur, (12) Kharijuri, (13) Kháspur, (14) Maidánmal, (15) Mágurá, (16) Mánpur, (17) Maydá, (18) Munrágáchhá, (19) Paikán, (20) Pechákuli, (21) Satal, (22) Sháhnagar, (23) Sháhpur, and (24) Uttar (northern) Parganá.

Mr. J. Grant, in his Report to Lord Cornwallis on the Revenues of Bengal, published in the Fifth Report of the Select Committee on the affairs of the East India Company, 1812 (Madras Reprint, 1866, p. 491), gives the divisions of the District arranged in twenty-seven *mahals* or estates, as follow:—(1) Calcutta, (2 and 3) Abwáb Faujdári, (4) Akbarpur, (5) Amirábád, (6) Azimábád, (7) Baridhátí, (8) Dakhín Ságar, (9) Garh, (10) Háthiágarh, (11) Hávilí Shahr, (12) Ikhtiárpur, (13) Kharijuri, (14) Kháspur, (15) Mágurá, (16)

Baliá Basandári, (17) Maidánmal, (18) Mánpur, (19) Maydá, (20) Muhammad Amínpur, (21) Munrágáhhá, (22) Nimak-o-mom (*i.e.* salt and wax farms), (23) Páikán, (24) Pechákulí, (25) Sáyers of Háthiágarh, (26) Sháhnagar, and (27) Sháhpur.

The subsequent political history of the 24 Parganáas will be found further on, in the part of this account devoted to the Administrative History of the District. The foregoing paragraphs suffice to show how the District was formed, and the territory which it embraced.

CIVIL AND CRIMINAL JURISDICTIONS.—Regulations II., III., and IX. of 1793 defined the jurisdiction of the civil, criminal, and revenue Courts established in the 24 Parganáas, but it was expressly ruled that the jurisdiction of these tribunals should not extend to the town of Calcutta. The arrangements of 1793 continued in force till 1800, when the Civil Courts of the 24 Parganáas were abolished, and their jurisdiction was made over to the Judges of Húglí and Nadiyá. At the same time, the jurisdiction of the Justices of the Peace for the town of Calcutta was extended to the suburbs and places within a radius of twenty miles, so that they possessed a jurisdiction nearly concurrent with that of the Magistrate of the 24 Parganáas. The *Diwání* or Civil Court was, however, re-established in 1806. Regulation X. of 1808 gave to the Magistrate of the 24 Parganáas the duties and powers of a Superintendent of Police; and in 1811 the offices of Judge and Magistrate were united in the same person. Regulation XIV. of 1814 divided the 24 Parganáas into two distinct Districts (*sílas*); one of which consisted of the suburbs of Calcutta, and the other of the rest of the District outside the suburban limits. This separation was made in consequence of the increasing population of the suburbs. It placed the Suburban Division, comprising the Police Circles (Thánás) of Chítpur, Mániktálá, Tázerhát, Nauházári, and Sélkhiá in charge of a separate Magistrate and Judge. In 1832, Regulation VIII. abolished the Suburban District, and reunited its Police Circles just mentioned with the 24 Parganáas.

THE REVENUE JURISDICTION of the District has also changed from time to time. Originally it contained only 444 estates. In 1816 a few estates were transferred from Bardwán, and the total had risen to 564; and in 1834, in consequence of splitting up of estates and further accessions from Nadiyá and Jessor, the number further swelled to 1061. In 1862 the former Bardwán estates were transferred to Húglí; and, owing to redistributions since made

between the neighbouring Districts, and to the splitting up of individual estates, the number as returned by the Collector in 1870 was 1898.

The Fiscal Divisions which were transferred from Jessor and Nadiyá in 1834 comprised the Joint Magistracy of Bárásat; and these, together with the twenty-four Fiscal Divisions acquired from the Nawáb Mír Jafar in 1757, and recent transfers from Nadiyá on the northern boundary, constitute the present District of the 24 Parganás. For a considerable time the District was divided into two great parts, the Alípur and the Bárásat Divisions. The former comprised the territory originally ceded to the Company, and the latter consisted of the Joint Magistracy of Bárásat, which was abolished under the orders of Government, dated 18th March 1861. (*Calcutta Gazette* of the 27th April 1861, page 1056). In that year the District was distributed into the following eight Subdivisions, and the arrangement continues to this day (1873):—(1) Diamond Harbour, (2) Báruipur, (3) Alípur, (4) Dum-dum (Dām-dāmá), (5) Barrackpur, (6) Bárásat, (7) Basurhát, and (8) Sátkhirá. The boundaries of the District and Subdivisions as then laid down were modified in 1861 and 1863; all villages lying to the west of the Húgli were excluded, the northern limits of the District were extended, and the Sundarbans, with the sea-coast, were included. (Vide *Calcutta Gazette* of 1861, page 1126; *Gazette Extraordinary* of the 4th May 1861; and *Calcutta Gazette* of 1863, page 2016.)

The differences in the limits of the revenue and civil jurisdictions of the District arise from the fact that, at the time of the Decennial Settlement of 1787, the landed property in this part of the country was chiefly held by the Rájás of Bardwán, Nadiyá, and Jessor. For convenience of collection, the revenues of their whole estates were made payable to the treasuries nearest to their principal places of residence; while for police and general administrative purposes, it was deemed expedient to divide the territory without reference to the boundaries of estates or the treasuries into which their revenues were payable.

GENERAL ASPECT OF THE DISTRICT.—The twenty-four Parganás form the western part of the Gangetic Delta. They stretch out in one vast alluvial plain, with rivers to the right and left of it, the sea in front, and a hundred streams and channels intersecting it. The levels slope very gently upwards from the coast. The District may

be divided into the northern or inland part, which is dry and fairly raised delta-land of old formation, and the seaboard Sundarbans on the south,—a vast network of rivers and swamps, which creep sluggishly through dense uninhabited jungle into the sea. This seaboard Division exhibits a very typical specimen of new deltaic formations. It discloses the process of land-making in an unfinished state, and presents the last stage in the life of a great river,—the stage in which it merges, through a region of half land, half water, almost imperceptibly into the sea. A description of the Mahánadí Sundarbans will be found in the Statistical Accounts of the Orissa Districts; and the Gangetic Sundarbans of the 24 Parganás exhibit similar phenomena on a larger scale. For certain fiscal purposes they are under a special officer, termed the Commissioner of the Sundarbans, and a separate account of them will be given at the end of this volume.

As in all deltaic districts, the river banks silt up till they become the highest levels; from which the ground gradually slopes downward, and forms a depressed tract midway between each set of two rivers. I have fully explained this in another work.¹ The depressed portions form natural basins, destitute of an exit for the water; and hence the numerous marshes (*bils*) and swamps between the larger rivers. I give a list of the chief of these marshes in a subsequent page. They are chiefly situated in the eastern part of the District. The portion of the District in the vicinity of the Salt-Water Lake, near Calcutta, is intersected in every direction by innumerable watercourses (*khdls*) and rivers, flooding the country at spring tides. Embankments have been raised by the cultivators to keep out the tidal waters when the crop is on the ground. In the northern parts of the District the soil is very rich; but in the southern tracts, from a line drawn across the District about ten miles south of Calcutta, the ground is impregnated with salt which, however, seems to have little effect on the crops. A peculiarity of the north-eastern part of the District, where the land is generally high, is the number of date trees. This part of the country is studded with palm groves; and in several places there are extensive plantations, especially on the outskirts of villages. The produce of the trees is boiled down into *gur*, or molasses, by the cultivators, and sold to the refiners for the purpose of being manufactured into

¹ Orissa, vol. ii. 178-180; see also my Statistical Account of Cattack, being App. IV. to that volume.

sugar. This part of the country is of a similar character to the 'sugar tract' in Jessor; and a description of its physical features, and of the whole process of sugar-refining, will be found in my Statistical Account of that District. Excepting a tract of jungle on the right bank of the Piálí River, south-east of Calcutta, another tract near the Salt-Water Lake, and a third on the left bank of the Kálindí River, called the Telekhálí Jungle, there is but little waste land in the 24 Parganás north of the Sundarbans. Where such land exists, it is utilized for thatching-grass. The general shape of the District is an irregular parallelogram.

RIVER SYSTEM.—The whole water supply of the 24 Parganás is derived from the Ganges and its deltaic distributaries. Any attempt to give a list of the streams and channels must fail either in completeness or intelligibility. They constantly change their names at different parts of their course, re-enter their parent channels, and then again break away from them, or temporarily combine to form new ones. The following pages endeavour to give an adequate account of them, without altogether sacrificing clearness of narration. The principal rivers in the 24 Parganás to the north of the Sundarbans are—(1) the Húglí, (2) the Bidyádhari (called also in different parts of its course the Haruá Gáng and Noná Khál), (3) the Piálí, (4) the Kálindí, (5) the Jamuná or Ichhámáti, (6) the Kholpetuá, and (7) the Kabadak, all of which are navigable by native trading boats of the largest size throughout the year. The secondary rivers are—(8) Kalyán Khál, (9) the Galghasiá or Bántálá, (10) the Guntiá Khál, (11) the Sobnálí (called also Kundriá or Bengdaha), (12) the Betná or Budhátá, and (13) the Sonái. The following is a brief account of each of the above rivers, their courses and most important tributaries north of the Sundarbans, where they split up into a network of channels, and finally combine into estuaries.

THE HUGLI enters the District from Nadiyá at Bágher-Khál, whence it flows in a southerly direction to Calcutta, below which it turns off first nearly due west, and then south-west as far as Achipur, from which point its course runs generally southwards till it falls into the Bay of Bengal. The towns situated on its east bank within the District are—Barrackpur, a Military Station; and about sixteen miles lower down, Calcutta. On the opposite bank of the river, but not within the limits of the 24 Parganás, the principal places, travelling from north to south, are—Bandel, formerly a

Portuguese settlement; Húglí, town and Civil Station; Chinsuraha, formerly a Dutch settlement; Chandarnagar, a French settlement; Serampur, formerly a Danish settlement; and Howrah, opposite Calcutta. The Húglí has no important tributaries on the 24 Parganás side, its only feeders being the Diamond Harbour and Kholá Khálí Creeks, and the Faltá, Nilá, Haruá, and Kálpí Kháls, all insignificant streams. The larger tributaries, such as the Saraswati (formerly the main channel of the Húglí, but now completely silted up), Dámodar, Rúpnáráyan, Haldí, and Rasúlpur, are all on the opposite bank of the river, and belong to the Húglí and Midnapur Districts. A detailed account of this river and its navigation will be found in my Statistical Account of Calcutta.

THE BIDYADHARI is a large river with a very circuitous course in the District. It flows from the Sundarbans on the east, northwards past Haruá, where it takes the name of the Haruá Gáng, after which it takes a bend to the west and is joined by the Noná Khál; it then flows south-west to the junction of the Bálíghátá and Tolly's Canals, and afterwards takes a south-easterly direction to the town of Canning. Here it is joined by the Karatoyá and the Athára-bánká, and the united streams flow southward through the Sundarbans as the Matlá River, debouching upon the Bay of Bengal under that name. The Bidyádhari has an average breadth of from two to three hundred yards, and, as the Matlá, affords the means of navigation for shipping to within twenty-eight miles by railway from Calcutta. A description of the port and town of Canning, or Matlá, as it is sometimes called, will be found on a subsequent page.

THE PIALI is a cross stream from the Bidyádhari to the Matlá. It branches off from the former river near Bhagirathpur, and flows a south and south-westerly course till it falls into the Matlá about fifteen miles below Canning. This river is bridged at the point where the Calcutta and South-Eastern Railway (which runs to Canning town) crosses it. It is a deep stream, about a hundred yards in breadth where it leaves the Bidyádhari, but increases to about two hundred and fifty yards on its way.

THE JAMUNA RIVER flows into the 24 Parganás from Nadiyá. It enters the District at Baliání, and follows a tortuous south-easterly course for a short distance as far as Tibi, where it is joined by the Ichhámáti, a considerable stream flowing from the north-east. At this place also the Jumuná throws out a small offshoot, the Padmá,

which for a considerable distance forms the boundary line between the Basurhát and Bárásat Fiscal Divisions. From Tibi, where the two branches of the Jamuná meet, the united stream flows to the south-east in a very irregular course past Basurhát, Táki, Srípur, Husainábád, Debhátá, and Basantpur, where it throws off the Kálindí; and thence to Iswarípur, where it throws off a small stream, the Ichhámáti. The Jamuná then continues its southward course, winding through forest and the almost uninhabited Sundarbans jungle, till it finally empties itself into the Ráimangal, a short distance from where that estuary merges into the sea. The Jamuná is a deep river, and navigable throughout the year by trading boats of the largest size. At the point where it enters the District the stream is about a hundred and fifty yards wide, but its breadth gradually increases in its progress southwards to from three to four hundred yards. The canals which run from Calcutta eastward fall into this river at Husainábád.

THE KALINDI, as above stated, branches off from the Jamuná at Basantpur. It flows in a southerly direction through the Sundarbans, and falls into the Ráimangal a considerable distance above the point where the Jamuná empties itself into the same river. About seven miles below Basantpur the Kalindí throws off a small creek, which, communicating with the Kálígáchhí and Athárábánká Rivers in the Sundarbans, and joining with the Bidyádhari, forms the track for the larger and heavily-laden boats from Calcutta to the eastward. The Kálindí is a fine deep river, and averages three hundred feet in breadth throughout its course.

The branch which the Jamuná throws off at Iswarípur is first called the Ichhámáti; after a course of a few miles it takes the name of the Kadamtalí, and flows through the Sundarbans till it empties itself into the Málanchá River shortly before it falls into the sea. At the point where it branches off from the Jamuná the stream is about a hundred yards wide, but rapidly increases in size as it flows towards the sea. The other tributaries of the Jamuná are the Kalyán, Khál, Káksiálí (Coxeali), and Kumrákhálí.

THE KHOLPETUA is a river branching off from a multiplicity of other streams, but receives its waters principally from the Kabadak, near Asásuní, in the east of the District. It first keeps a westerly course for a short distance, and, after receiving the waters of the Budhátá Gáng, turns to the south till it is joined by the Galghasiá, whence the united river flows through the Sundarbans till it returns

into the Kabadak, a few miles above the place where that river in its turn empties itself into the Pángásí. The Kholpetuá is a river of very little note, except for the great breadth it assumes after it is joined by the Galghasiá, the width of the channel increasing from a hundred and fifty to six hundred yards in a length of sixteen miles.

THE KABADAK forms the eastern boundary of the 24 Parganás, separating it from Jessor, and following a very tortuous course southwards. Five miles east of Asásuní, it is joined by the Marichcháp Gáng, which communicates with the series of passages and canals from Calcutta, and two miles below this junction it sends off the Chándkhálí Khál eastwards into Jessor District, continuing the boat passage towards Khulná, Dacca, etc. Farther to the south the Kabadak unites with the Kholpetuá, and the combined stream then takes the name of the Pángásí, Bara Pángá, Namgad Samudra, and, near the sea, Málanchá, under which name it falls into the Bay of Bengal.

THE GALGHASIA is formed by the junction of the Bánstalá Khál and Guntiákhálí, and flows in a south-easterly direction, till, as above stated, it falls into the Kholpetuá opposite the village of Kalyánpur. The Bánstalá Khál forms part of the track for the heavily-laden boats from Calcutta to the Eastern Districts, and the Galghasiá forms one of the passages for the large Sundarban wood-boats. Both are deep rivers, and have an average breadth of about two hundred yards. The Guntiákhálí is a continuation of the Sobnálí or Kundriá River at Asásuní, and runs a south-westerly course until it falls into the Bánstalá Khál, and continues its course as the Galghasiá.

THE SOBNALI River is so called from its passing under the large village of that name. The stream is also called Kundriá or Bengdaha. It takes its rise from a number of small watercourses in the Bayrá *bil* or marsh, near the village of Báltiá, and flows a south-easterly course till it turns abruptly off and is continued as the Guntiákhálí.

THE BETNA, called also the Budhátá Gáng, enters the 24 Parganás from Nadiyá near the village of Pánkaurl, and flows generally in a southerly direction till it falls into the Kholpetuá.

THE SONAI enters the 24 Parganás from the north, near the village of Chánduriá, and is an offshoot from the Ichhámáti branch of the Jamuná. When it enters the District it follows a south-easterly, and afterwards a south-westerly course, till it falls into the Ballí *bil*. The mouth of this river, at its point of exit from the Ichhámáti, has

become silted up. There are numerous minor rivers or water-courses in the District, but they are chiefly cross passages between the larger rivers already named.

THE PRINCIPAL ARMS OF THE SEA, proceeding from the east, are the Málanchá, Ráimangal, Matlá, Jámirá, and Húglí. The mouth of this latter river is called by the people the Burá Mantreswar. Horsburgh gives the soundings of the chief of these estuaries in his 'Sailing Directions.' A full description of the Húglí will be found in my Account of Calcutta.

LEGEND OF THE ORIGIN OF THE GANGES AND HUGLI.—The following is the Hindu traditional account of the origin of the holy stream. Ságár, King of Oudh, was the thirteenth ancestor of Ráma, the seventh or warrior incarnation of Vishnu. He had ninety-nine times performed the *Aswamedha jajna*, or Horse-Sacrifice. This ceremony consisted in sending a horse round the Indian world, with a defiance to all the earth to arrest its progress. If the horse returned unopposed, it was understood to be an acquiescence in the supremacy of the challenger, and the animal was then solemnly sacrificed to the gods. Now King Ságár had performed this ceremony ninety-nine times. He made preparations for the hundredth sacrifice; but Indra, King of Heaven, who had himself performed the ceremony a hundred times, and had hence acquired the title of *Satamanna*, jealous of being displaced by this new rival, stole the horse, and concealed it in a subterraneous cell, where the sage Kapilmuni was absorbed in heavenly meditation, dead to all occurrences of the external world. The sixty thousand sons of Ságár traced the horse to his hiding-place, and, believing the Sage to be the author of the theft, assaulted him. The holy man being thus roused, opened his eyes and cursed his assailants, who were immediately burnt to ashes and sentenced to hell. A grandson of Ságár, in search of his father and uncles, at last came to Kapilmuni, and begged him to redeem the souls of the dead. The holy man replied that this could only be effected if the waters of Gangá (the aqueous form of Vishnu and Lakshmi) could be brought to the spot to touch the ashes.

Now Gangá was residing in Heaven, in the custody of Brahmá the Creator, and the grandson of Ságár prayed him to send the goddess to the earth. He was unsuccessful, however, and died without his supplication having been granted. He left no issue; but a son, Bhagirath, was miraculously born of his widow, and through

his prayers Brahmá allowed Gangá to visit the earth. Bhagirath led the way as far as Háthiágarh, in the 24 Parganá, near the sea, and then declared that he could not show the rest of the way. Whereupon Gangá, in order to make sure of reaching the spot, divided herself into a hundred mouths, thus forming the Delta of the Ganges. One of these mouths reached the cell, and, by washing the ashes, completed the atonement for the offence of the sons of King Ságar, whose souls were thereupon admitted into heaven. Gangá thus became the sacred stream of the hundred mouths. The people say that the sea took its name of *Ságar* from this legend; and the point of junction of the river and the sea at Ságar Island still continues a celebrated seat of Hindu pilgrimage. To this place hundreds of thousands of devout pilgrims repair every year, on the day of the Great Bathing Festival, to wash away their sins in its holy waters.

CHANGES IN THE COURSES OF THE RIVERS.—No alterations have taken place in the courses of the different rivers of late years, but the Húglí now follows a very different channel to what it did in olden times. The original course was identical with the present Tolly's Canal as far as Gariá, about eight miles south of Calcutta, from which point it ran to the sea in a south-easterly direction. The old channel is still traceable as far as Háthiágarh Fiscal Division, where it loses itself. This channel long ago dried up, and the bed now consists of a series of tanks. Many large Hindu villages are situated on the banks of the old stream, which is called the *Adi*, or original Gangá. The Hindus still consider the route of the channel sacred, and burn their dead on the sides of the tanks dug in its bed. A further description of changes in the course of the Húglí will be found in my Statistical Accounts of Húglí and Midnapur Districts. The existence of semicircular or serpentine lakes in the neighbourhood of the rivers points to former changes in their courses. They once formed part of tortuous streams; but the ends of the semicircular arc having silted up, the rivers opened out a shorter passage for themselves along the chord of the arc. These small narrow lakes are particularly numerous on both sides of the Jamuná in Basurhát. That river also exhibits a peculiar feature of deltaic streams, noticed in the Account of Jessor, viz. that offshoots of the main stream in course of time silt up at the head, and their beds become channels for the surface drainage of the District.

THE BANKS of the rivers are generally abrupt on the side

on which the current strikes, and sloping on the other. They form a series of curves, whose length Mr. J. Fergusson has endeavoured to reduce to laws in his essay on the Gangetic Delta. Their beds in the Sundarbans consist of vegetable mould, and in the northern part of the District of sand or clay. With the exception of the Sundarbans, the land along the banks of the rivers is generally cultivated. Some small islands have formed in the bed of the Jamuná in the Basurhát and Sátkhirá Subdivisions, and several larger ones in the different mouths of the Ganges along the sea face of the Sundarbans. Of these, the most important is Ságar Island, already mentioned, situated at the point where the Húgli debouches into the Bay of Bengal. With the exception of the Sonái, an offshoot of the Ichhámáti, in the north of the District, they are all subject to tidal influences. The Húgli alone has a *bore*. None of the streams anywhere enter the earth by a subterranean course, nor do they expand into lakes.

LAKES, MARSHES, ETC.—The 24 Parganá, like other Delta Districts, are studded with large marshes and swamps (*bils*), situated between the elevated tracts which mark the course of the rivers. The principal of these are the following:—(1) The Dhápá, or Salt-Water Lake, which commences about five miles east from Calcutta, between the Húgli and the Bidyádhari, and which contains an area of about thirty square miles. (2) The Kulgáchhi, situated to the west of Báлиндá, in the centre of the insular portion surrounded by the Bidyádhari River and the Kátákhál. (3) The Barití bil, half-way between the towns of Báлиндá and Básurhát, between the Bidyádhari and Jamuná Rivers. (4) Bayrá bil, the largest in the District, comprising an area of forty square miles, the greater part of which is covered with reed jungle, situated east of the Jamuná. (4 and 5) The Ballí and Dántbhángá bils, the former containing ten and the latter twelve square miles, are also situated east of the Jamuná, to the north of Bayrá bil. (6) Bil Bartí, east of Sámnagar, a station on the Eastern Bengal Railway. (7) Dholkerá bil, south-east of the town of Bárásat. (8) The Gházalmári bil. (9) The Nagarghátá and (10) Kháliskhálí bils, east of the Bayrá.

CANALS AND ARTIFICIAL WATERCOURSES.—The following is a list of the canals or artificial watercourses in the 24 Parganá, and the length of each, as supplied to me by the Collector's Returns (1870), or compiled from the Report of the Revenue Surveyor:—(1) The Circular Road Canal, from Bágh-Bázár to the old tollhouse on the

Salt-Water Lake ; six miles in length. It was commenced in 1829, and leads from the Húglí River by means of tidal gates, a little to the north of the old Marhattá Ditch at Chitpur. (2) The New Canal, from Ultádangá to the old tollhouse on the Salt-Water Lake ; four miles in length. (3) Báliághátá Canal, from the old to the new tollhouse ; five and a half miles. (4) The Kántátalá Kátá Khál, a continuation of the former canal ; five and a half miles. (5) The Bhángar Kátá Khál, a continuation of the foregoing ; seven and a half miles. (6) The Ghipukur Kátá Khál, joins the Siáldah Khál with the Akhrátalá River ; one mile. (7) The Bhawánpur Kátá Khál, joins the Hinsí or Helanchá with the Gobrá Gáng ; one mile. (8) The Sulkuní Kátá Khál, from the Gobrá to the Hángará River ; one and a half miles. (9) The Dhánsará or Husainábád Kátá Khál, from the Hángará to the Jamuná River ; one mile. (10) The Gobind Kátá Khál, or Wazírpur Kátá Khál, joins the Káńksialí with the Guntiákhálí ; length not given. (11) The Sáhib Khálí, joins the Barakuliá with the Kálindí River. (12) The Nayá Kátá Khál, from the Kumrákhálí into the Bayrá Lake ; two miles. (13) Bayrá bil Kátá Khál ; two miles. (14) The Sátkhirá Kátá Khál, joins the Bayrá bil Kháls with the Betná River ; six miles. (15) The Dándiá Kátá Khál, from the Kabadak to the Betná River. It is navigable throughout the year as far as Senergántí, a distance of three miles. It is only navigable throughout its entire course, six miles, during the rains. (16) Tolly's Canal, which extends from Kidderpur, about a mile south of Calcutta, to Tárdaha, is eighteen miles in length, and connects the Húglí with the Bidyádhari. This was originally a private venture, under a grant of land for a certain period, which was made to Major Tolly in 1782 and subsequent years. As originally excavated, it was of very insignificant dimensions, but with the increase of its importance the channel was several times widened, until it has now become a much frequented passage, and is a source of considerable revenue to Government. (17) The Káorápukur Khál, connects Tolly's Canal, below the village of Tollyganj, with the Magrá Khál, and is twenty-three miles in length. This canal is not navigable throughout its entire course all the year round. (18) The Magrá or Náráyantalá Khál, passes by Bánkipur and Jainagar to the Digá Khál, which connects it with the Piálí River. (19) The Chariel Khál, from Baj-baj (Budge Budge) to Joká ; nine miles. (20) The Diamond Harbour Canal, extends from Thákurpukur to Kholákhálí, a length of twenty-three

miles. (21) The Ichhápur Khál, runs from the Húglí at Ichhápur into Bartti bil; five miles in length, and navigable throughout the year.

BOAT ROUTES.—It may be well briefly to describe the boat routes by means of which the extensive traffic of Calcutta with the Eastern Districts is carried on. The chief route enters the 24 Parganás from Jessor District on the east, at the junction of the Kabadak with the Marichcháp River, and proceeds by the latter as far as its junction with the Betná and Kholpetuá, where it divides itself into two tracts. The large boats pass along the Kholpetuá, Galghasiá, Bánstalá, and Kánksiálí, to Kálíganj; while the smaller boats enter the Sobnálí at its junction with the Kholpetuá, and proceed by the Guntiákhálí, Hábrá Gáng, Sítalkhálí, Jhapjhapiá, and Kánksiálí, to Kálíganj. The circuitous route through the Sítalkhálí will be avoided as soon as the new Gobind Kátá Khál is opened for traffic. After leaving Kálíganj, both large and small boats proceed up the Jamuná to Basantpur, where the route again divides itself, forming an Inner and an Outer Sundarbans Passage.

THE OUTER SUNDARBANS PASSAGE passes down the Kálíndí River, the Sáhibkhálí and Barakuliá Kháls, to the junction of the Ráimangal River with the Bara Kalágáchhiá, and thence along the latter river, the Ráinpur Khál, and Athárabánká, to Port Canning, whence it proceeds up the Bidyádhari to Sámukpotá; and thence, either by Tolly's Canal to Kidderpur and the Húglí, or by the Goálpotá, the Báliághátá, and Circular Road Canals, to Calcutta at Bágh-Bázár. All heavily-laden boats use the Outer Sundarbans Passage. A sandbank has formed at the junction of the Rámpur Khál with the Bara Kalágáchhiá River. This obstacle to navigation is very dangerous to boats, and is known as the *chorá dákátiá*, or Hidden Robber. In the S.W. Monsoon and rainy season, country boats do not venture to take the route by the Ráimangal and Matlá rivers. Hence a portion of the traffic by the larger boats ceases altogether at this time of the year, and the remainder finds its way by small boats through the Inner Passage.

THE INNER SUNDARBANS PASSAGE proceeds by the Jamuná from Basantpur to Husainábád, where it enters a channel called the Husainábád or Dhánsará Khál. It then passes along the Sulkuní, the Gobrá Gáng, the Bhawánípur Kátá Khál, the Helanchá Khál, the Akhrátalá Khál, the Ghipukur Canal, and the Siáldah Gáng, to

Mádárl Chaumukhí, below Chaital and Básrá. Thence the route proceeds by the Kultí Gáng, the Bhángar Canal, the Bidyádhari River, and the Kátá Khál, to Kántátalá Moháná. Here the boats bound for Kidderpur turn southward, and pass by the Tárdaha Gáng to Sámukpotá, and then into Tolly's Canal. Those bound for Báliághátá pass by the Kántátalá, the Salt-Water Lake, or Báliághátá Canal, and thence into the Circular Road Canal to Calcutta. The new Canal from Ultádángá is only used for boats going from Calcutta.

DESCRIPTION OF BOATS.—The following brief description of the principal kinds of passenger and cargo boats met with on the rivers of the 24 Parganás is extracted from Major Smyth's Geographical and Statistical Report:—(1) 'The pinnacle is chiefly used for the accommodation of Europeans. It has usually two masts and two cabins, and a crew of a serang and from twelve to sixteen men. (2) The *bajrá* (budgerow) is used also for Europeans as well as for rich natives. It has one mast and two cabins, is square-rigged, with a crew of a captain and from eight to sixteen men, flat-bottomed, and draws very little water. (3) The *bháulá* (bhauleah) is a rowing boat, generally of four or six oars, and with one small cabin. (4) The *mayúr pankhí* (peacock-feathered) is a native pleasure boat. Its peculiarity consists in the canopy or state cabin being in the front of the vessel: it is usually propelled by means of hand paddles. (5) The *patilá* or *káturá* are boats from the westward. Their great breadth gives them a very little draught of water: they are used chiefly for cotton and light goods. (6) The *ulakh* has a sharp bow and a smooth rounded side, and is generally used for grain. Besides these, are to be found the Dacca *palwár*; the *bhadrákulá*, or Sundarban wood-boat; the Magh boat from Chittagong; the Tamluk salt-boat; the Catwá *pánsí*, the Calcutta *pánsí*, and the Húglí *pánsí*; the Calcutta *bhar* or cargo-boat; the *holá* for coals; the *dinghí* or the ferry-boat; the fishing *dinghí*; the *sálti* and *dongá*—all varying in size, form, and construction, and applied to all purposes.' The *sálti* is a narrow boat or 'dug-out,' cut from the trunk of the *sál* tree, and drawing about eight or nine inches when laden. It is from twenty to thirty feet long, one foot in breadth, and about the same in depth. The natives generally use it in poling from village to village.

The Collector reports that in the three years ending 1869-70, the average annual loss of life from drowning was 180 persons. This,

however, is only the number reported to the police. The real loss of life from this cause was probably much greater.

COMMUNITIES LIVING BY RIVER TRAFFIC.—Strictly speaking, with the exception of Calcutta, there are no large river-side cities, with a community living by water traffic. But several of the towns and villages on the banks of the rivers and canals contain large river-marts, where miscellaneous goods are bought and sold. The following is a list of the chief trading towns and villages, showing the principal articles for which each is noted.

On the Húglí.—Calcutta, the chief seat of commerce in India. Kidderpur; principal trade, rice. Budge Budge (properly Bāj-bāj, a muddy pool); principal trade, unhusked rice (paddy). Baránagar, Dakhíneswar, Agarpárá, Pániháti, Sukhchar, Khardah, Barrackpur, Nawábganj, Íchhápur, Sámnagar, Naiháti, and Hálfshahr contain large bázárs for sale of miscellaneous goods.

On Tolly's Canal.—Bhawánpur; principal trade, firewood. Tollyganj and Gariá; principal trade, rice.

On the Circular Road Canal.—Báliághátá; principal trade, fine rice, imported from Bákarganj and the Eastern Districts, and firewood.

On the Magrá Khál.—Jainagar; principal trade, table rice.

On the Gangá and Súrjyapur Khál.—Súrjyapur; principal trade, unhusked rice (paddy).

On the Bidyádhari.—Málanchá and Básrá; principal trade, firewood. Pratápnagar trades in firewood; boat-building is also carried on.

On the Diamond Harbour Road Canal the only village is Rájáhát, which principally trades in table rice.

On the Bhángar Canal the only village is Bhángar, the trade being principally in paddy and ironware.

On the Kultí Gáng.—Minákhán; principal trade, table rice.

On the Mádárá.—Chaital and Bánsrá; principal trade, paddy.

On the Jamuná.—Kálíganj, situated at the junction of the Káksiálí and Jamuná, contains a large bázár. Basantpur, at the junction of the Kálindí and Jamuná, trades principally in paddy. Debhátá has a considerable trade in lime, produced from burnt shells. Husainábád carries on a trade in paddy. Táki and Basurhát have both large bázárs, and are boat-halting stations. Báduriá and Gobardángá carry on a trade in jute, molasses, and sugar.

On the Ichhámáti.—Chánduriá, in the north of the District, carries on a trade in molasses.

On the Betná.—Kalároá and Jháudángá ; principal articles of trade, paddy and sugar.

On the Sátkhirá Khál.—Sátkhirá contains a large bázár, and carries on a considerable trade in rice.

IRRIGATION.—Canal or river water is not generally used for purposes of irrigation ; but in seasons of drought it is sometimes taken advantage of by the cultivators in the southern part of the District. The contrivances used for raising the water to the field are very simple. A hollow trunk of a tree is lowered into the river or stream, and lifted by leverage. Another mode is by a contrivance called the *siuní*. Two ropes are attached to the wedge-shaped end of a triangular basket, and one to each of its other ends. It is worked by two men, each holding two of the ropes, who plunge it into the water, and then throw up its contents to a passage constructed to carry the water to the field to be irrigated. Water is also introduced into Sundarban clearings and elsewhere from fresh-water rivers, by means of sluices constructed in the embankments along the side of the streams, or, if necessary, by making a cut through them. River water is nowhere utilized for the purpose of turning machinery.

FISHERIES AND FISHING TOWNS.—The District, intersected by numerous streams and watercourses, contains several important fisheries, but no data exist for calculating their extent or value. Fishermen reside in considerable numbers in many villages along the sides of the rivers and Kháls, and the following are almost wholly inhabited by fishing castes :—Kultí Biháí, on the Kultí Gáng ; Tárdaha, on the Bidyádhari ; Tiorpára and Chingríhátá, on the Báliághátá Canal ; and Budge Budge (Baj-baj), Manirámpur, and Uriyápára Paltá, on the Húglí. The Collector in 1870 estimated that the proportion of the fishing and boating population of the 24 Parganáas did not much exceed three per cent. of the total population. This, however, was too low an estimate, as the Census Report of 1872 showed a total of 327,009 people in the District belonging to the fishing and boating castes, or 14 per cent. of the total population. The revenue derived by Government from the Fisheries of the District amounts to about £595 per annum. No revenue is obtained from the fisheries in the large navigable rivers, which are freely open to the people, nor from private fisheries ; consequently no data can be collected for estimating the net value of the fisheries.

MARSH CULTIVATION.—Large tracts of marsh land in the Sundarbans have been reclaimed and brought under cultivation by means of embankments, raised to keep out the salt and brackish water. The soil of the Sundarbans contains a large proportion of decayed vegetable matter, and is very favourable to the growth of rice. The river-banks are in some places clayey, and embankments of this soil last a long time, and do not easily admit salt water by leakage. For details of the embankments, see *Calcutta Gazette*, Part IV., June 18, 1873. Some of the large marshes in the north-east of the District are capable of being drained, and thereby rendered fit for cultivation. A portion of the Salt-Water Lake is at present in course of reclamation, by the séwage of Calcutta being deposited on it. Two varieties of reeds, called *páti* and *nal*, grow indigenously in several of the swamps. The former are used in making fine mats (*chatái*), and the latter for coarse mats (*mádur*). A superior kind of reed (*kátf*), extensively used in mat-making, is grown in some parts of the Police Circle of Debípur. Long-stemmed rice is not extensively grown in the 24 Parganá, but *bánkui* and some other descriptions of coarse *áman* rice are largely produced in the marshes, and grow in nine or ten feet of water. If the rains are moderate, and the water rises gradually, this description of rice thrives excellently, and a bumper crop is obtained. A sudden and heavy rush of water overtops the plants, and kills them.

LINE OF DRAINAGE.—Except in the low-lying *bils*, the surface water of the District finds its way to the sea by the rivers and watercourses which intersect it. The Ballí, Dántbhángá, and Bayrá marshes, in the centre of the District, also form a line of drainage from north to south, as also do the Nagarghátá, Khális-khálí, and other swamps along the eastern boundary.

FORESTS AND JUNGLE PRODUCTS.—The extensive unappropriated forests traversing the Sundarban part of the District, along the sea face of the Bay of Bengal, were in 1866 leased by the Port Canning Company, and yielded to Government an annual revenue of about £800. The lease was cancelled in February 1869, and the forests are now open to the public. The Collector is of opinion that the revenue derived from this source might be largely increased. The Sundarban Forests will be treated of in the account of the Sundarbans, at the end of this volume.

The chief jungle products are as follow :—(1). Different kinds of

wood, such as *sundri* and *pasur*, used for planks and house posts; *kirpá*, used as rafters for thatched roofs; *báin*, used for house beams; *hentál*, used for the walls of houses and granaries, being afterwards plastered over with mud; *garán*, used for fences, rafters, etc., and the bark for tanning and dyeing; *keorá*, for planks, etc.; *gango* and *khálsá*, for firewood; and *báblá*, for firewood, the bark being also used in tanning and dyeing. (2) Different kinds of shells. (3) Honey and bees-wax. (4) *Golpátá* leaves, used for thatching purposes. (5) *Gáb* fruit, the extract of which forms a thick glue, and is extensively used in coating native boats, to preserve them from the action of the water. (6) *Anantamúl*, *golancha*, *nátá*, and other vegetable drugs grow indigenously, and are used for medicinal purposes. The people who principally trade in jungle products are, the low-caste Maules, Bágdis, Kaibarttas, Pods, Chandáls, Káorás, Karangás, and the poorer class of Musalmáns.

PASTURE-GROUNDS.—In the north-east corner of the District is the large village of Deará, enclosed on three sides by the Kabadak River, and inhabited by upwards of three hundred families of milkmen and cowkeepers (*godlús*). No cultivation is carried on in this village; and the neighbouring fields, about two miles in extent, are used solely for pasturing cattle. A similar tract of land, of about the same area, lies a little to the east of the Police Station of Kalároá, in the Sátkhirá Subdivision, which is also used by people of the Goálá caste for grazing purposes. The annual value of these pasturages may be estimated in round figures at £400. With the above two exceptions, there are no separate pasture-grounds in the District, and the cattle graze in the rice fields after the crop has been cut.

FERÆ NATURE.—The large sorts of game found in the District are, the tiger, leopard, rhinoceros, buffalo, spotted deer, hog deer, barking deer, *bara singhi* or large deer. Tigers, deer, and wild buffaloes abound in the Sundarban jungles, whence they occasionally make incursions into the settled parts of the District. The rhinoceros visits the swampy tracts and creeks in the vicinity of Dhuliápur Fiscal Division. The small game comprise hares, jungle fowl, wild geese, wild ducks, teal, pigeons, doves, snipe, and quail. The superior sorts of fish are the *bhetki*, *hilsá*, *tapri* or mango fish, *rui*, *kátlá*, *mirgal*, *chital*, etc. Turtles, crabs, and shrimps are common. Major Smyth, in his Report on the District

in 1857, estimated that the value of the fish brought into Calcutta amounted to about £200 daily. Most of the rivers are infested by alligators. Snakes of all kinds abound,—the boa constrictor, cobra, *kuriñt*, *gosáp*, and tree and water snakes.

No statistics exist of the yearly cost of keeping down wild beasts. The proprietors of Sundarban lots regularly employ hunters (*shikáris*) on their estates, but few applications are received for the payment of Government rewards for their destruction. The Collector states that the average Government expenditure for this purpose is about £17 a year. No rewards have ever been given for snake-killing, although the loss of life caused by them is considerably greater than that by wild beasts. For the three years ending 1869-70, 40 persons a year were killed by wild beasts, and 252 by snake bites. There is no regular trade in wild-beast skins, though *shikáris* occasionally sell deer and tiger skins; and, with the exception of the fisheries, the *feræ naturæ* are not made to contribute in any way towards the wealth of the District.

POPULATION.—Several attempts have been made to arrive at a correct enumeration of the people. The first appears to have been in 1822, when the population of the 24 Parganás, as then constituted, was estimated at 599,595 souls. In a memorandum appended to the Police Report of Mr. Henry Shakespeare, Superintendent of Police in the Lower Provinces, in 1822, the area of the District is given as 3610 square miles, which doubtless included a part of the Sundarbans.

Another attempt was made at the time of the Revenue Survey in 1856. The area of the District was given at 2246·079 square miles, exclusive of the Sundarbans; and the population was returned at 947,204, exclusive of Calcutta and its suburbs, which were separately returned at 614,896. The number of male adults was stated at 350,466; female adults, 312,578; male children, 161,026; female children, 123,134: total, 947,204. The number of brick or masonry houses was returned to be 5768, and the number of mud or bamboo huts at 169,491. The general average gave 421 inhabitants per square mile, and 5·4 for each house, exclusive of the city and its suburbs. Major Smyth's Report, from which these figures are taken, does not state how the total number of inhabitants was arrived at, nor what means, if any, were taken to check the returns.

Since these calculations, the police limits of the District were

extended to 2788 square miles, and, according to the Police Returns, the population prior to 1870—the population exclusive of Calcutta—was stated to be 1,478,175 souls. These police estimates were based on information supplied by the village watchmen. An experimental census was made in June 1869 of several of the Municipalities, and will be referred to later, when I come to the town population.

A careful census of the District was taken, by authority of Government, in the early part of 1872. The Census of Calcutta was taken by the Justices of the Peace for the town; that of the suburbs and municipal towns, by the local municipal authorities, under the supervision of Subdivisional officers; and the rest of the District, by the Magistrate, with the assistance of the police and a number of the most respectable natives of the villages as enumerators. The Census was taken simultaneously throughout Calcutta and the 24 Parganás, on the night of the 25th January. The number of enumerators employed, exclusive of those in the city and suburbs, was 4732. Of these, 1173 were well-to-do agriculturists, residing in the villages they enumerated, 587 were *gánthidars* or small landholders, 839 *mandals* or village heads, 317 large landholders (*zamindárs*), 49 *ndibs*, 196 *mahájans* or village merchants, 94 teachers, 23 students, and 920 writers; the remainder being priests, pleaders, law agents (*mukhtárs*), doctors, contractors, or other respectable residents of the places which they were appointed to enumerate. Prior to taking the Census, it was directed that each enumerator's block should be made to correspond, if possible, with the beat of a village watchman, and that on an average no more than eighty houses should be allotted to each enumerator, as this was the maximum which one man could count accurately in a single night. In jungly places invested by wild beasts, permission was given for the enumeration being done during the day of the 25th January. As to the accuracy of the results obtained, Mr. Graham, the Magistrate of the District, states:—‘I think I may venture to say that a very nearly accurate Census has been taken at a very small cost, and with no trouble to the people.’

The following sentences, illustrating the comparative density of the population in various parts of the District, are extracted from page 97 of the Census Report:—‘The population is naturally the densest in and around Calcutta. The town and suburbs taken together

have 706,511 inhabitants; and if the town of Howrah, on the opposite side of the river, be included, the population of the metropolis may be said to number eight hundred thousand souls. Outside the suburbs, again, the North and South Suburban Towns comprise a number of closely-studded villages, with a population of probably not less than 4000 to the square mile. The population of the Tollyganj, Sonápur, and Achipur Police Circles is nowhere less than 1100 to the square mile; Bishnupur, Debípur, Bánkipur, and Báruipur, as we move south, have 850; Diamond Harbour, 700; and Sultánpur and Mathurápur, which border on the Sundarbans, 656. Thus, along the banks of the Húglí the country is densely populated as far south as Ságar Island; but from this point the margin of cultivation trends in a north-easterly direction to the Matlá, beyond which river it rarely, if ever, dips south of the latitude of Calcutta. The *tháná* (Police Circle) of Matlá itself has no more than 156 persons to the square mile, while a thin line of sparsely populated country runs up to the Uriyápará Police Station, within a few miles of Calcutta, on the east,—a phenomenon satisfactorily explained by the existence of the Salt Lakes and the Tárdaha Jungle. North of Calcutta, the Dum-Dum (Dām-Dāmá) Police Circle has 1444 to the square mile; Nawábganj, 1626; and Naihátí (still keeping along the bank of the Húglí), 853. Turning inland, we have for the rest of the Bárásat Subdivision an average of over 650 to the square mile; in Basurhát, 762; and in Sátkhirá, nearly 600. Each of these last two Subdivisions occupies the whole length of the District from north to south, Sátkhirá marching with the Jessor boundary. In the Police Circles of Kalingá, Sátkhirá, and especially in Kálíganj, there are large marshes, which explain the falling off in the density of the population. The most populous Police Circles in this part of the country are Kalároá, with 893, and Husainábád, with 1414 to the square mile; but in the case of the last it is doubted if the area is correctly given. According to the Survey Map, the margin of cultivation falls back considerably in this Police Circle, and it is quite possible that there may have been a considerable quantity of land reclaimed and brought into cultivation since the date of the Survey, even without going beyond the average line of the Sundarbans, in the neighbouring Police Circles.

The results of the Census disclosed a total population of 2,210,047 souls, inhabiting 393,737 houses, exclusive of the town of Calcutta.

Including the city, there is a total population of 2,657,648 souls, dwelling in 432,601 houses. The following table illustrates the distribution of the population in each Police Circle and Subdivision, with its pressure per square mile, etc. I have reproduced it *verbatim* from the Census Report of 1872, except in one obvious error; and although several mistakes in details and averages seem to have crept into it as printed in the Report, the general results may be accepted as correct. I have thought it better to reprint the table as it stands in the Official Report, without attempting to correct the details. The subdivisional figures will be given again on a subsequent page, when I come to treat of the Administrative Divisions of the District, but they may here be exhibited as a whole. For the District, the returns may be accepted as correct. The Census of Calcutta city proved to be inaccurate, and has been condemned.

ABSTRACT OF THE POPULATION, ETC., OF EACH SUBDIVISION AND POLICE
CIRCLE (THANA) IN THE 24 PARGANAS DISTRICT, 1872.

Subdivision.	Police Circle (Thana).	Area in Square Miles.	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages, calculated from the preceding columns.				
						Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
1. SADR	Suburbs of Calcutta,	23	1	43,061	258,910	11,256	'04	258,910	1842	6.1
	Tollyganj,		134	21,960	117,474	1339	1.9	896	239	5.4
	Sonapur,	114	81	5,407	35,531			439		5.5
	Ariadah,		1	6,987	27,609	3944	1.4	27,609	908	3.9
	Urvipara,	7 (7)	187	10,505	57,831	486	1.57	309	88	5.5
2. DUM-DUM	Bishnupur,	119	235	14,088	74,229	865	2.74	316	164	5.3
	Achipur,	86	154	10,136	59,132	1122	2.62	385	192	5.8
	Subdivisional Total,	53								
	Dum-dum,	402	793	112,144	630,736	1569	1.97	795	278	5.6
		24	41	6,855	34,291	1444	1.72	836	289	5.6
3. BARASAT	Barasat,	156	214	14,570	77,719					
	Deganga,		83	5,947	33,568	711	1.89	364	131	5.3
	Tabaria,	132	243	14,987	81,098	623	1.85	403		5.6
	Naubati,	101	157	17,298	86,078	853	1.56	337	114	5.5
	Subdivisional Total,							548	171	5.9
4. BARRACKPUR	Nawabganj,	389	607	52,802	279,393	718	1.79	401	136	5.3
		42	51	16,057	68,629	1626	1.31	1346	380	4.3
	Diamond Harbour,	68	234	9,095	48,872					
	Debpur,	51	215	8,075	43,157	717	3.46	209	133	5.4
	Bankipur,	117	284	18,066	98,502	854	4.25	201	160	5.3
5. DIAMOND HAR- BOUR	Sultampur,	181	339	14,210	75,154	838	2.41	312	154	5.3
	Mathurapur,		190	8,242	43,483	656	3.02	228	124	5.2
	Subdivisional Total,									
		417	1,282	57,686	309,168	741	3.07	241	138	5.4

Subdivision.	Police Circle (Thana).	Area in Square Miles.	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages, calculated from the preceding columns.				
						Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village, or Township.	Houses per Sq. Mile.	Persons per House.
6. BARUIPUR	Báruipur,	147	232	11,368	62,698	629	2.67	269	115	5.5
	Pratápnagar,	73	100	5,529	29,663	933	2.19	185	151	5.4
	Jalnagar,	229	131	11,064	68,964	156	34	424	26	6.1
	Matlá,		79	5,896	35,765			453		
	<i>Subdivisional Total,</i>	449	632	33,851	196,410	437	1.41	311	75	5.8
7. BASURHAT	Kálingá,	169	156	22,401	113,629	672	92	728	132	5.1
	Basurhát,	100	116	13,057	72,167	720	1.15	622	130	5.5
	Haruá,	55	126	8,439	42,872	785	2.30	340	155	5.1
	Husainábád,	28	75	7,706	39,478	1414	2.68	526	276	5.1
	<i>Subdivisional Total,</i>	352	473	51,603	268,146	762	1.34	567	147	5.2
8. SATKHIRA	Kaléroá,	88	130	24,681	79,093	893	1.69	527	166	5.4
	Sátkhirá,		105	14,495	93,457			566		6.4
	Mágará,	488	111	7,772	48,478	562	1.35	436	83	5.9
	Káligani,		381	18,395	132,060			347		7.1
	Asámul,	137	204	7,393	70,276	513	1.49	344	54	9.5
	<i>Subdivisional Total,</i>	713	1011	62,737	423,364	594	1.42	419	88	6.8
	DISTRICT TOTAL (ex- clusive of Calcutta),	2788	4980	393,737	2,210,047	793	1.78	443	141	5.6
	CALCUTTA,	8	1	38,864	447,601	55,950	12	447,601	4858	11.0
	DISTRICT TOTAL (in- clusive of Calcutta),	2796	4981	432,601	2,657,648	950	1.78	534	155	6.1

The area given here is said to be exclusive of 3471 square miles of Sundarbans, but it apparently includes some portion of the 24 Parganas Sundarbans, as it is greater than the area as returned by the Surveyor-General, which is altogether exclusive of the Sundarban tracts.

POPULATION, CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population, exclusive of Calcutta town, but including the suburbs, amounts to 1,155,759 males and 1,054,288 females—total, 2,210,047; proportion of males to total population being 52·3 per cent., and the average density of the population, with the exception of the city of Calcutta, 793 to the square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 215,753, females 174,412; above twelve years of age, males 464,255, females 452,667. Muhammadans—under twelve years of age, males 159,981, females 129,039; above twelve years, males 307,136, females 291,697. Buddhists—under twelve years, males 11, females 10; above twelve years, males 78, females 44. Christians—under twelve years of age, males 2167, females 2107; above twelve years, males 5679, females 3814. Other denominations not classified separately—under twelve years of age, males 168, females 141; above twelve years, males 531, females 357. Total of all classes—under twelve years of age, males 378,080, females 305,706; above twelve years of age, males 777,679, females 748,582; grand total of all ages, 2,210,047. The number of insanes in the District, still excepting Calcutta, is returned at 848, or ·0384 of the total population; idiots at 154, or ·0070 per cent. of the total population; deaf and dumb, 898, or ·0406 per cent. of the total population; blind, 1574, or ·0712 per cent. of the total population; and lepers, 890, or ·0403 per cent. of the total population. I take these averages without verification from the Census Report of 1872.

The population of the town of Calcutta, included within the limits of the Calcutta municipality, covering an area of eight square miles, was returned in 1872 at 299,857 males, and 147,744 females; total, 447,601. The proportion of males to the total population would thus be 67 per cent., and the average density of the population 55,950 to the square mile. But, as already stated, the Census of Calcutta has been condemned as inaccurate. Including, therefore, the city of Calcutta, the District contains a total population of 2,657,648 souls—males 1,455,616, females 1,202,032; proportion of

males to total population, 54·8 per cent. The Census Report classifies the population according to age as follows:—Hindus—under twelve years of age, males 238,865, females 193,561; above twelve years of age, males 630,565, females 535,290. Muhammadans—under twelve years, males 171,332, females 136,209; above twelve years, males 392,045, females 321,398. Buddhists—under twelve years, males 68, females 36; above twelve years, males 643, females 265. Christians—under twelve years, males 5317, females 4429; above twelve years, males 15,446, females 9931. Other sects not separately classified—under twelve years, males 278, females 244; above twelve years, males 1057, females 669. Total of all denominations—under twelve years of age, males 415,860, females 334,476; above twelve years, males 1,039,756, females 867,556. Grand total of both sexes of all ages, 2,657,648.

POPULATION ACCORDING TO OCCUPATION.—The following paragraphs, showing the occupations of the people, are condensed from the tabular statements appended to the Census Report. They refer to the town of Calcutta as well as to the District in general. The figures, however, must be taken as a rough approximation only, and as, perhaps unavoidably, imperfect. Thus in Class VI. glass-makers are given twice, etc. I reproduce them, however, as the first organized effort of the kind; and a discriminating eye, while rejecting some of them, will find curious hints as to the occupations of the people.

OCCUPATIONS OF MALES—CLASS I.—Persons employed under Government, Municipal or other local authorities, including Calcutta:—Military officers, 4404; marine officers, 186; Government police, 3214; municipal police, 963; rural police, 3583; covenanted English officers, 37; subordinate judicial officers, 12; subordinate executive officers, 15; educational officers, 43; Public Works officials, 235; Survey officers, 84; Post-Office officials, 252; telegraph officers, 54; medical, 253; ecclesiastical, 58; excise, 56; clerks, 1225; municipal officers, 453; *piyádds* (messengers), 1144; others, 1802. Total of Class I., 18,073.

CLASS II.—Professional persons, including professors of religion, education, literature, law, medicine, fine arts, surveying and engineering:—Ministers and missionaries, 37; Hindu priests (*purohīts*), 8236; spiritual instructors (*gurus*), 457; astrologers (*achárjyas*), 256; Muhammadan priests (*mullás*), 762; Musalmán priests in charge of mosques (*mutáwallís*), 13; Hindu priests in charge of temples (*mahants*), 201; pilgrim guides (*pandás*), 155; priests of family

idols (*pujhárís*), 748 ; Muhammadan religious mendicants (*fakírs*), 15 ; temple attendants, 26 ; expounders of the puráns (*kathaks*), 91 ; professors of education, 34 ; schoolmasters, 1814 ; teachers of Sanskrit (*pandits*), 436 ; vernacular schoolmasters (*guru mahásays*), 390 ; Muhammadan clerks and interpreters (*munshís*), 254 ; Muhammadan law-doctors (*maulvis*), 31 ; students and scholars, 10,281 ; authors, 1 ; newspaper editors, 22 ; barristers, 26 ; attorneys, 127 ; pleaders, 531 ; law agents (*mukhtárs*), 748 ; revenue agents, 14 ; Muhammadan *kásís*, 196 ; stamp vendors, 54 ; clerks, 398 ; physicians, 71 ; surgeons, 30 ; doctors, 667 ; Muhammadan physicians (*hakíms*), 143 ; Hindu physicians (*kabirájs*), 1261 ; vaccinators, 357 ; apothecaries, 14 ; veterinary surgeons, 5 ; cow-doctors (*gobaidyas*), 76 ; hospital assistants, 54 ; men-midwives, 225 ; compounders, 250 ; circumcisers, 41 ; photographers, 36 ; musicians, 1958 ; singers, 899 ; dancers, 35 ; jugglers, 191 ; painters, 1127 ; snake-charmers, 10 ; land surveyors (*amíns*), 92 ; overseers, 43 ; civil engineers, 17 ; architects, 13 ; draughtsmen, 27. Total of Class II., 33,996.

CLASS III.—Persons in service, or performing personal offices:—Personal servants, 20,786 ; cooks, 5152 ; assistant cooks (*masálchís*), 14 ; barbers, 7986 ; washermen (*dhobís*), 7204 ; sweepers (*mihtars*), 3435 ; water-carriers, 2737 ; gardeners, 1982 ; genealogists (*ghataks*), 29 ; door-keepers (*darwáns*), 4998 ; corpse-bearers (*murdá farásh*), 187 ; lodging-house keepers (*bhathiyáras*), 63 ; inn-keepers, 122 ; procurers, 159 ; brothel-keepers, 82 ; unspecified, 26,769. Total of Class III., 81,705.

CLASS IV.—Persons engaged in agriculture, or with animals:—Landlords (*samíndárs*), 3118 ; revenue contractors (*thikáddárs*), 117 ; large leaseholders (*ijáráddárs*), 57 ; holders of rent-free tenures, 1881 ; holders of rent-free military service lands (*jágírdárs*), 14 ; leaseholders at fixed rents (*mukararríddárs*), 7498 ; subordinate landlords (*tálukddárs*), 337 ; permanent leaseholders (*patníddárs*), 79 ; cultivators with occupancy rights, 302 ; *maháldárs*, 146 ; small landholders (*joidárs*), 4191 ; *gánthíddárs*, 2804 ; ordinary cultivators, 288,977 ; land stewards (*gumáshtás*), 1699 ; rent-collectors (*tahsildá*), 77 ; holders of land on military service, or as servants of the *zámíns* (*páiks*), 923 ; finance officers (*dáwáns*), 50 ; overseers (*daffá*), 8 ; village heads (*mandals*), 30 ; rent-collectors in charge of *otás* (*náibs*), 170 ; horse dealers, 22 ; cattle dealers, 795 ; sheep dealers, 22 ; goat dealers, 291 ; pig dealers, 517 ; poultry dealers, 56 ; shepherds, 1369 ; cow-herds, 273 ; swine-herds, 14 ; horse breakers, 51 ;

jockeys, 16; elephant drivers (*máhu*), 13; grooms, 5509; grass-cutters, 2145; shoeing smiths (*nálband*), 257; hunters (*shikáris*), 116. Total of Class IV., 324,044.

CLASS V.—Persons engaged in commerce and in trade; or in the conveyance of money and goods, in keeping and lending money, and in the sale of goods:—Railway engineers, 6; engine drivers, 58; stokers, 118; railway guards, 48; signallers, 36; pointsmen, 10; telegraph clerks, 13; stationmasters, 18; clerks, 145; *khalásis*, 633; other railway servants, 547; cabmen, 5107; carters, 7922; carriage owners, 776; bullock drivers, 597; stable keepers, 79; palanquin-bearers, 10,202; cart owners, 211; palanquin owners, 103; shipmasters, 114; Musalmán shipmasters (*nahódás*), 11; seamen, 2231; boatmen, 42,813; engineers, 200; farmers of ferries, 6; divers, 6; boat owners, 961; lascars, 2797; warehousemen (*árat-dárs*), 311; keepers of screws, 78; markmen, 242; packers, 124; weighmen, 1135; emigration agents, 8; bankers and *mahás*, 2921; *poddárs*, 86; money changers, 271; cashiers, 159; money lenders, 160; book-keepers, 25; merchants, 3229; silk dealer, 21; produce merchants (*saudágars*), 38; merchants in special goods, 1607; commission agents (*páikárs*), 90; petty dealers (*bepáris*), 5058; cotton dealers, 122; jute dealers, 76; *goládárs*, 104; shopkeepers, 30,418; petty shopkeepers (*mudis*), 5345; spice dealers (*banids*), 57; pedlars, 35; hawkers, 2733; dealers in miscellaneous goods, 977; brokers, 2119; banians, 95; auctioneers, 9; shipping agents, 7; clerks, 10,247; writers (*karánis*), 1522; out-door clerks (*sarkárs*), 7026; shopmen, 435; messengers, 2244; vernacular clerks and writers (*muharrirs*), 1388; commission agents, 1; *gum-dshtás*, 1363. Total of Class V., 157,654.

CLASS VI.—Persons employed in mechanical arts, manufactures, and engineering operations, and in the sale of goods manufactured or prepared for consumption:—Indigo manufacturers, 7; tea manufacturers, 12; sugar manufacturers, 1; oil manufacturers, 628; coal workers, 2; salt workers, 4; glass makers, 25; leather workers, 157; fat workers, 17; silk manufacturers, 88; jute manufacturers, 19; founders, 1; gas workers, 13; saw-mill proprietors, 11; mechanical engineers, 77; contractors, 660; builders, 128; masons (*rāj mistris*), 2779; stone-masons, 165; bricklayers, 7922; brickmakers, 1860; lime-burners, 407; sawyers, 1005; carpenters, 9047; thatchers, 3571; painters, 497; brick dealers, 157; well diggers, 26; carriage builders, 325; cart builders, 172;

palanquin builders, 52; boat builders, 180; sail makers, 129; ship
 chandlers, 21; ship carpenters, 1323; caulkers, 52; blacksmiths,
 5427; dealers in hardware, 1527; cutlers, 82; gun makers, 66;
 coppersmiths, 575; braziers, 975; *kānsāris*, 29; tinmen, 877; wire
 drawers, 3; cage makers, 26; *kaldigar*, 127; goldsmiths, 5884;
 gold washers, 51; jewellers, 136; watchmakers, 318; potters,
 4578; glass makers, 69; type founders, 2; die sinkers, 14; glass
 vendors, 254; crockery vendors, 133; lime vendors, 98; cabinet-
 makers, 984; makers of brushes, 29; makers of combs, 126; mat
 makers, 1294; lantern makers, 66; fan makers, 33; basket makers,
 1901; whip makers, 55; toy makers, 302; bead makers, 70;
 hookah makers, 163; makers of grindstones, 96; makers of musical
 instruments, 120; makers of lacquered ware, 274; makers of leaf
 plates, 32; makers of garlands, 647; turners, 35; carvers, 14;
 gilders, 125; coopers, 93; ivory carvers, 16; sandal-wood carvers,
 11; and shell carvers, 168; cane workers, 429; vendors of brooms, 25;
 sh carders, 114; cotton spinners, 612; silk weavers, 193;
 cotton weavers, 6120; wool weavers, 80; jute weavers, 102; coir
 weavers, 26; shawl menders, 58; carpet makers, 17; cotton
 printers, 120; fullers, 151; dyers, 423; tailors, 11,688; cap
 makers, 277; turban makers, 78; gold lace makers, 16; shoe-
 makers, 7294; saddlers, 72; cloth vendors, 11,334; ornament
 makers, 367; umbrella makers, 119; tape makers, 24; waxcloth
 dealers, 41; gunny-bag makers, 298; net makers, 16; thread
 sellers, 472; embroiderers, 248; wool sellers, 66; jute spinners,
 146; silk spinners, 19; cotton sellers, 325; blanket makers, 22;
 silk dealers, 15; printers, 1905; stationers, 398; bookbinders, 614;
 lithographers, 24; engravers, 44; picture sellers, 115; *dafris*,
 713; booksellers, 273; compositors, 1933; oil sellers, 13,273;
 grain sellers, 2744; flour sellers, 520; rice sellers, 2733; potato
 sellers, 146; sugar-cane sellers, 12; spice sellers, 1401; millers,
 250; *jantāwālās*, 15; grain huskers, 921; bakers, 704; grain
 parchers, 486; costermongers, 6018; confectioners, 2923; sellers
 of molasses, 3449; sugar sellers, 134; butchers, 1531; fishermen,
 25,338; fishmongers, 514; bird catchers, 196; milkmen, 7937;
 poulterers, 232; butter sellers, 608; brewers and distillers, 238;
 spirit sellers, 15; toddy sellers, 756; liquor shopkeepers, 588;
 soda-water sellers, 166; tobacco sellers, 2182; opium sellers, 196;
 ganjá sellers, 103; pán sellers, 497; betel sellers, 2896; *madat* (a
 preparation of opium) sellers, 38; perfumers, 95; druggists, 123;

salt sellers, 351; saltpetre sellers, 3; gunpowder sellers, 55; sellers of soap, 133; sellers of *tiká*, 44; dealers in firewood, 2954; timber merchants, 64; charcoal dealers, 184; sellers of cow dung, 12; dealers in bamboo, 115; dealers in thatch, 875; dealer in hemp, 1; dealers in rope, 421; wood cutters, 699; dealers in hides, 3272; dealers in bones, 6; dealers in horns, 9; leather dealers and skinners (*chámárs*), 1121. Total of Class VI., 1,097,069.

CLASS VII.—Miscellaneous persons, not classed otherwise:—House owners, 868; pensioners, 781; beggars and paupers, 12,581; professional thieves, 351; apprentices, 107; labourers, 161,803; unemployed, 89,596; male children, 376,988. Total of Class VII., 643,075. Grand total of males, 1,455,616.

OCCUPATIONS OF FEMALES.—The general caution which I have prefixed to the foregoing statistics of the employment of the people applies with special force to this section. Class I., *nil*. Class II., professional persons:—Nuns, 34; priestesses, 523; female spiritual guides, 89; female astrologer, 1; female missionaries, 11; schoolmistresses, 87; governesses, 12; female teachers, 4; female students, 2864; nurses, 441; midwives, 9; *dáis*, 417; female vaccinators, 49; female medical practitioners, 11; musicians, 2; singers, 54; jugglers, 14; dancers, 58; painters, 260. Total, 4940. Class III., females employed in service:—Personal servants, 4119; ayahs, 8714; nurses, 171; cooks, 790; *sanána* attendants, 6168; female gardener, 1; female barbers, 793; washerwomen, 2351; female sweepers (*mihtránís*), 1321; female water carriers, 86; brothel keepers, 80; prostitutes, 15,380; unspecified, 39. Total, 40,013. Class IV., females employed in agriculture and with animals:—Female landholders (*samíndárs*), 591; female leaseholders (*patnídárs*), 9; holders of rent-free estates (*lákhirádárs*), 455; small landholders (*jotdárs*), 1198; subordinate landlords (*idlukdárs*), 132; female cultivators with occupancy rights, 18; ordinary female cultivators, 3899; dealers in goats, 14; poultry dealers, 21; cowherds, 45; grass cutters, 649. Total, 7031. Class V., females engaged in commerce and trade:—Carriage owners, 110; cart owners, 9; *drat* keeper, 1; bullock drivers, 3; boat owners, 2; money lenders, 301; retail dealers, 787; shopkeepers, 3103; *depáris*, 13. Total, 4329. Class VI., females employed in manufactures, and in sale of goods prepared for consumption:—Dealers in hardware, 3; dealers in pottery, 481; dealers in lime, 58; cane workers, 103; basket makers, 629;

broom sellers, 16; toy makers, 44; silk spinners, 6; cotton spinners, 1186; weavers, 1184; female tailors, 90; milliners, 50; ornament sellers, 74; shoemakers, 471; thread sellers, 92; cloth vendors, 34; grain dealers, 251; rice dealers, 2246; potato dealers, 75; costermongers, 1579; spice dealers, 151; dealers in oil, 213; grocers, 33; confectioners, 410; flour sellers, 83; grain parchers, 645; grain huskers, 14,294; vegetable sellers (*pheriyas*), 19; female butchers, 38; fishwomen, 4621; milk sellers, 2407; butter sellers, 24; egg sellers, 105; toddy sellers, 61; spirit seller, 1; tobacconists, 201; *pán* sellers, 601; opium seller, 1; betel sellers, 21; ganjá sellers, 6; tooth powder sellers, 52; salt sellers, 5; sellers of charcoal, 39; sellers of cow dung, 19; sellers of firewood, 222; female dealers in hides, 42; dealers in rope, 145; dealers in bamboos, 8. Total, 33,139. Class VII., miscellaneous females, not otherwise classed:—House owners, 295; female pensioners, 125; female beggars and paupers, 8931; female labourers, 15,191; unemployed, 781,556; female children, 306,482. Total, 1,112,580. Grand total of females, 1,202,032.

ETHNICAL DIVISION OF THE PEOPLE.—The Hindus and Muhamadans form the great mass of the population. The Census Return classifies the people under eight principal heads, and gives their respective numbers, as follow—the figures refer to the town of Calcutta as well as to the District in general:—(1) Non-Asiatics—(a) European: English, 6269; Irish, 1849; Scotch, 1405; Welsh, 80; Austrian, 36; Belgian, 8; Danes, 20; Dutch, 41; Finlanders, 4; French, 206; Germans, 171; Greeks, 77; Italians, 130; Norwegians, 35; Poles, 18; Portuguese, 296; Prussians, 43; Russians, 37; Spaniards, 17; Swedes, 60; Swiss, 11; Turks, 18; others, 276—total, 11,107. (b) Americans: Canadians, 30; Nova Scotian, 1; West Indians, 2251; others, 273—total, 2555. (c) Africans, 81. (d) Australians, 14. Total of Non-Asiatics, 13,757.—(2) Mixed Races: Eurasians, 10,362.—(3) Asiatics, other than natives of India and British Burmah: Afgháns, 5; Armenians, 710; Chinese, 562; Jews, 506; Malays, 19; Nepalese, 37; Pársís, 1219; Persians, 277—total, 3335.—(4) Aboriginal tribes, 5302.—(5) Semi-Hinduised aborigines, 310,880.—(6) Hindus, including native Christians, Vaishnavs, and other people of Hindu origin but who do not recognise caste, 1,293,078.—(7) Muhamadans, 1,020,702.—(8) Maghs, 232. Grand total, 2,657,648.

HILL TRIBES AND ABORIGINAL PEOPLE.—In the interior of the

District, labouring communities belonging to the Hill Tribes of the Hazáribágh District and Chhotá Nágpur are found in small numbers. They are chiefly employed as labourers in indigo manufactorys, to which they were attracted in more prosperous times. Many of them are now found in the Sundarbans, where they have lately settled and taken to agriculture. A number of these people are also employed by the Calcutta Municipality as street scavengers, and to keep the sewers in order. The Census Report classifies the aboriginal tribes in the 24 Parganá, and gives their respective numbers, as under:—Bhumij, 660; Gáros, 2; Khariás, 7; Kols, 389; Nats, 21; Santáls, 814; Uraóns and Dhángars, 3362; others, 47. Total, 5302.

IMMIGRATION.—Uriyás and up-country men are the principal immigrants into the District, and are chiefly employed as palanquin-bearers and domestic servants. The Uriyás also settle in the Sundarbans, and many of them are elsewhere employed as gardeners. Among the Muhammadans, the chief immigrants are from Jessor and Faridpur, the majority being boatmen and day-labourers. A number of people emigrated to the 24 Parganá, from Hijili and other places in the Midnapur District, after the cyclones of 1824 and 1834, and settled permanently in the Sundarbans and adjoining places. They are hence called *bhárá*, i.e. 'came floating.' These people still receive fresh accessions from the same District, and the new-comers go by the same name. They follow agriculture as a means of livelihood. People from all parts of the country take up their residence in the town and neighbourhood of Calcutta, chiefly for the purposes of trade; and Hindustáni and Bengali inhabitants of other Districts carry on trade in the village markets. A few Kanauj Bráhmans have permanently settled in the District, and now hold lands or carry on business as grain merchants (*mahájans*). The incomers do not amalgamate, as a rule, with the rest of the population, and although dwelling together in the same villages, are looked upon as a distinct caste. They generally return to their own District after they have made a little money. No statistics exist showing the number of immigrants, or the proportion of those who settle permanently in the District as compared with those who ultimately return to their original homes.

EMIGRATION.—A very small number of the people also leave the District in search of employment, and for purposes of trade. They go to the North-Western Provinces and the Panjáb, or to

other Districts in Bengal. These emigrants chiefly belong to the higher and educated classes of Hindus, and return in course of time to their native villages. A few elderly Hindus leave the District to end their days at Benares or Brindában, from religious motives. They form a very small number, and no statistics are available regarding them. A small emigration, however, goes on under the provisions of the Labour Transport Act to the Sugar Plantations in the West Indies and Mauritius, and to the tea-growing Districts in North-Eastern Bengal. The emigrants are seldom born natives of the 24 Parganás, being nearly all recruited from among the immigrants from other parts of the country. The following figures show the average annual emigration, for the three years ending 1869, of people belonging to other Districts but recruited in the 24 Parganás:—To Jamaica, 217; Mauritius, 876; St. Vincent, 233; Demerara, 755; Trinidad, 608; Silhet, Káchár, and Assam, 1962—total, 4651. These belong entirely to the classes who are not born natives of the 24 Parganás, but mere denizens originally belonging to other Districts. The annual emigration of people of the District itself for the same three years, is as follows:—To Jamaica, 3; Mauritius, 1; St. Vincent, 2; Demerara, 11; Trinidad, 11; Silhet, Káchár, and Assam, 61—total, 89.

CASTES.—The existence of a large number of castes, into which the population has now become divided, is thus accounted for by the *Puránas* or Sacred Writings. In the Golden Age reigned a king named Bána, who taught his subjects that the precepts of the Vedas were unfounded, and that the observances prescribed in them were unmeaning; that heavenly bliss consisted of earthly enjoyment, and that death was utter annihilation. Hitherto there had only been four grand divisions among the people—the Bráhmans, or sacerdotal class; the Kshattriyas, or warriors; the Vaisyas, or cultivators; and the Súdras, or servants. These castes could not intermarry with each other. Bána, in order to increase the population, revoked this prohibition, and commanded the people, on pain of death, to follow his new doctrine, which sanctioned promiscuous cohabitation among all classes. After Bána's death, the offspring of these promiscuous marriages were arranged into classes or castes by his successor, Prithu. He also assigned different occupations to the various castes, and many of the castes, up to the present day, have confined themselves to their hereditary employment.

Elsewhere I have traced the spread of the Aryans through India, and attempted to give a rational account of caste.¹ According to the *Sástras* or Sacred Books, the Hindus first settled in the Panjáb and North-Western Provinces, to the west of the river Saraswati and northward of the Vindhya Mountains. It is impossible to historically trace their diffusion into Bengal, then said to be inhabited by aborigines called *Kiráts*. According to the *Puránas* or mediæval law, Banga, Sunma, and Pundra, remote descendants of Jajáti, the celebrated King of the Lunar Race, were the first immigrants into Eastern India, and the name Bengal is traditionally derived from Banga. The tract of country described by these three names does not extend further south than a portion of Nadiyá. The 24 Parganáas were therefore probably occupied by the Hindus at a later date. It is impossible, however, to fix the period when the Aryans arrived, although the Bengal immigration probably took place prior to Alexander's invasion.

THE BRAHMANS who first settled in Bengal are said to have gradually given up the study of the Sacred Law, and to have become degraded. In consequence of this, tradition relates that Adisur, king of Bengal, wishing to perform a great sacrifice, imported five Bráhmans from Oudh to conduct it. The Bráhmans of the 24 Parganáas are divided into the following five sects or classes:—Rárhí, Bárendra, Vaidik, Kanauj, and Uriyá, each of which is again subdivided into septs or *gotras*. The Rárhís form almost the entire Bráhman population of the District, which indeed is the home of the sect, as it forms a portion of the division of Bengal assigned to them by King Ballál Sen in the twelfth century. The other Bráhmans are merely descendants of immigrants from different parts of the country. *Vide* also the Statistical Accounts of the Orissa Districts of Purí and Balasor.

THE RARHÍ BRAHMANS are divided into Kulins, Bansaj, and Srotriyas. Ballál Sen divided the Kulins into two classes—Mukhya, or Kulins of the first class; and Gauna, or Kulins of an inferior rank. These were subsequently further subdivided into families or *mels*, of which the following are said to be the most important:—Khardah, Phule, Ballabhi, Sarbánandi, and Pandiradni. The rank of Kulin is a hereditary one, but liable to be lost by intermarriage with a Bráhman of lower rank. In the case of his marriage with a

¹ 'Annals of Rural Bengal,' 90-96; 'Orissa,' i. 248 (242-265).

Kulin of lower rank, he does not, however, utterly lose his *Kulinism*, but becomes degraded in proportion to the lowness of the birth of his bride. If he marries into a Bansaj or Kashta Srotriya family, he loses his Kulinism, and becomes a *bhanga*, or 'broken' Kulin. His family, however, retains a certain degree of rank for three or four generations, after which period his descendants lose all pretensions to *Kulinism*. The marriage of a Kulin's daughter entails ruinous expense, as the father has to give a heavy dower to the bridegroom. On the other hand, a Kulin always receives a large sum on his own marriage, from the parents of the girl he takes as wife. The curse of Kulinism is polygamy. Such is the demand for Kulin bridegrooms, that a father, in order to secure one, does not care whether his daughter is married to a child or an old man, or whether the husband may have fifty or a hundred wives already. The Bansaj and Kashta Srotriyas give large sums for the honour of marrying their daughter to a pure Kulin; and the latter, although by doing so he becomes 'broken,' or loses his rank, is in many cases unable to resist the temptation of a wealthy *mésalliance*. A Kulin seldom takes his wives to his own house, but leaves them at the houses of their respective parents, who have to support them and their children. The Kulins have made marriage a trade. Besides the sums which they receive as dowry with their wives, they levy money from their fathers-in-law by going on rounds of visits among them, when the son-in-law is feasted and receives presents. The number of marriages a Kulin makes is sometimes so large as to compel him to keep a register of them to help him on his tour. It is by no means uncommon for a wife thus wedded to a Kulin to part from her husband immediately after her marriage, and never see him again. With the progress of civilisation, however, this practice of unlimited polygamy is disappearing from the 24 Parganás, although it is still common in Jessor, Dacca, and the backward Eastern Districts of Bengal. The enlightened natives have taken an active part in putting it down; their books and newspapers, their theatres and lectures, all preach war against it. A Bansaj Bráhmaṇ has to pay a large sum to obtain a wife; but, on the other hand, he receives a considerable sum on giving his daughter in marriage, if he thinks proper to demand it. Many Bansaj Bráhmaṇs pass a portion of their lives in hoarding money to procure a wife; and some are unable to marry at all, in consequence of not being able to amass sufficient for the purpose. A Bansaj who gives

his daughter in marriage for a price, or, as it called by the natives themselves, *sells his daughter*, is despised by his fellow Bráhmans.

THAKS OR UNIONS.—The difficulty of securing husbands for their daughters has led many Kulin families to form themselves into unions called *tháks*, and of these the one called Trikul Paribartta deserves notice. About two hundred years ago, three Kulin Bráhmans took an oath upon the sacred water of the Ganges only to intermarry among each other after their descendants had sufficiently increased. They have now multiplied to hundreds of families, and still keep the promise made by their ancestors. They seldom form connections out of their own union or *thák*, rarely marry more than one wife, and never give or receive money as the price of marriage.

TITLES AND NOMENCLATURE OF RARHI BRAHMANS.—The Rárhí Bráhmans are divided into five septs or *gotras*, each of which bears the name of some pre-historic sage. These are—(1) the Bharadwáj, (2) Kásyap, (3) Sándilya, (4) Bátsya, and (5) Sábarna. Ballál Sen gave different titles (*upádhis*) to the various families of Bráhmáns he classified. To one class he gave the title of Mukha, whose descendants are known as Mukhopádhyáyas or Mukharjis. The other great Bráhman families, the Bandopádhyáyas or Bánarjis, Chatto-pádhyáyas or Cháttarjis, and Gangopádhyáyas or Gángulis, have a similar origin. Other titles were subsequently given by Hindu Rájás and Muhammadan Governors, such as Rái, Chaudhri, Majumdár, Haldár, etc., which have in many cases superseded the original title or family name. Bráhmans of the same *gotra* cannot intermarry. A Mukharji cannot marry with a Mukharji, for all Mukharjis belong to same *gotra* or sept. The same applies to the Cháttarjis. With regard to Gángulis, however, it is different, as among them there are two *gotras*, the Beger Gánguli and Amáti Gánguli, and intermarriage between a Beger and an Amáti would be lawful.

THE VAIDIK BRAHMANS emigrated, according to tradition, from Orissa, before the arrival of the five Bráhmans from Oudh. They formed, therefore, the original priestly class of this part of the country; and, according to one account, it was in consequence of their refusal to act as sacrificial priests to King Adisur, on the ground of his not being a Bráhman, that that monarch brought down the five Bráhmans from Kanauj. The Vaidiks are divided into two classes, the Dákshinátyas, or first emigrants from Orissa, and the Páschátyas,

who came at a subsequent period. They are celebrated for their profound learning, which has secured for many of them the office of spiritual instructors to Rárhí Bráhmans. They do not fall within any of the classifications of Bráhmans made by Ballál Sen, but long contact with the Rárhís has given rise to similar grades among themselves. Whether the Vaidik Bráhmans of the 24 Parganáś really came from Orissa, or were only a branch of the first Bráhman stock which spread to Orissa, cannot now be ascertained.

CHILD MARRIAGES.—The great social blot of the Vaidiks is the practice of child-betrothals, just as polygamy is the reproach of Rárhí Kulinism. Infants are formally betrothed when but two or three months old, in the presence of respectable witnesses. As soon as a daughter is born, the father immediately looks out for a male child belonging to a family equal in rank with himself. When he has succeeded in his search, and obtained the consent of its parents, he returns to his house, summons his relatives and neighbours to a feast, and solemnly affirms before them that his daughter is betrothed to such and such a man's babe. Nothing will induce him to break the oath which he thus takes; and when the children arrive at the age of nine years, the marriage ceremony is performed according to the *Sástras*. In the case of the bridegroom dying before the ceremony, the girl is married to a man of lower family, but still a Vaidik Bráhman. This circumstance does not affect the rank of the father, but he, as well as every pure Vaidik, looks upon the unfortunate daughter as an outcast, and will not eat from her hands. Such girls are called Anupúrbás. The death of the girl, however, before the actual marriage, does not affect the position of the intended bridegroom. The Vaidiks are divided into the following five septs (*gotras*):—Kánnayan, Bátsya, Bharadwáj, Ghrita Kaushik, and Káśyap. The principal villages of the Vaidiks in the 24 Parganáś are Rájpur, Majilpur, Jainagar, and Murágáchhá, to the south of Calcutta, and Bhátpará, opposite Chinsurah, on the banks of the Húglí.

OTHER BRAHMAN.—I have reserved an account of the Bárendra Bráhmans for my Statistical Account of Rájsháhí, to which District they properly belong, and from which and the neighbouring Districts they have emigrated into the 24 Parganáś. The Kanauj Bráhmans are recent immigrants from Northern India, and number very few in the 24 Parganáś. Particulars regarding them will be found in my Statistical Account of Bardwán, where they have settled in

considerable groups. My Statistical Account of Balasor deals at length with the Uriyá Bráhmans, a small number of whom are found in the 24 Parganás.

DEGRADED BRAHMANS.—Many of the Bráhmans have lapsed from their high rank, and lost the esteem which the name commands, by indiscriminately accepting alms, or by ministering as priests to the low castes. Bráhmans degraded for the latter cause are named after the castes to which they officiate as priests, such as Kaibartta Bráhmans, Goálá Bráhmans, etc. There is, however, a separate class of Kaibartta Bráhmans, who are said to have been manufactured or elevated into Bráhmanhood from the caste of that name by the sage Vyás about the time of the Mahábhárata wars. Their descendants deny this story, and call themselves fallen Bráhmans belonging to the Drávira *srení* or class. Strange to say, even the very low castes, such as the Muchis, Chandáls, etc., have their Bráhman priests; but such degraded Bráhmans are held in abhorrence by the good Bráhmans, who, although they might take water from the hands of a Kaibartta or Goálá, would not touch it from the hands of a Kaibartta-Bráhman or Goálá-Bráhman. Among those Bráhmans who have lapsed from caste on account of their indiscriminately accepting alms, are the Achárjyas, Agradánís, and Bháts. The first are astrologers. They calculate children's horoscopes, find out auspicious days for ceremonies, and foretell future events. They accept alms from all classes of the people. There is a general prohibition for any Bráhman to accept alms; and although this rule is little observed, the recipient of a gift of gold or of a cow is looked down upon, especially if the donor belongs to one of the low castes. From time immemorial, however, the Bráhmans have formed a large proportion of the mendicant community of India, but the number of beggar Bráhmans has rapidly decreased in modern times. The Agradánís and Bháts accept the first alms offered at *sráddhas*, or funeral obsequies. The claims of these three last named classes to be Bráhmans at all is disputed by some, but they all wear the sacred thread (*paitá*), and are generally considered to be Bráhmans, although of the lowest class. Another degraded section of Bráhmans is called the Pír Alí Bráhmans, who lost their caste in a curious manner during the latter half of the last century. One Pír Alí Khán, an *ámín*, was sent to investigate a case in which the family of Srkant Rái, a landholder of Jessor District, was concerned. It is said that for some reason he forcibly compelled one

Purúshottam Bidyábágis to smell his food ; and as this is considered half equivalent to tasting it, the unfortunate Bráhmaṇ was at once outcasted, and his descendants are known as Pír Alí Bráhmaṇs. The wealthiest and best-known Bráhmaṇ family in Calcutta belongs to this class. There is yet another class of fallen Bráhmaṇs, the Maruiporás, who are the officiating priests at the funeral pyre of Súdras. All these classes are now kept rigorously out of the pale of the undegraded Bráhmaṇ caste, and each of them now forms a separate community.

The Census Report of 1872 returns the Bráhmaṇ population of the 24 Parganá at 120,102.

THE KSHATTRIYAS formed the second or warrior caste in the ancient Sanscrit social fourfold classification, but it is believed that no pure Kshattriyas exist in Bengal proper at the present day. Several of the tribes of the North-Western Provinces, such as the Rájputs, and many of the Márwári or up-country trading caste, lay claim to the rank of Kshattriyas, and it is generally conceded to them. The class is not sufficiently numerous in the 24 Parganá to deserve particular notice here, but a further description of them will be found in my Statistical Account of Bardwán, the Rájá of which place and his numerous followers belong to it. The Census Report returns the number of Kshattriyas and Rájputs in the 24 Parganá at 9546.

THE BAIDYAS, or physicians, come next, and rank almost equally high with the Kshattriyas and Rájputs. They wear the sacred thread, and hold an intermediate position between the Bráhmaṇs and the higher of the Súdra castes. At the present day, however, most of the Baidyas have abandoned their occupation of hereditary physicians, and have betaken themselves to various respectable occupations, principally as clerks and writers in Government employ. A Hindu legend relates the origin of the caste as follows :—Gárar Muni, a sage of ancient times, was much surprised at finding his cottage cleaned out every morning, without being able to discover by whom. Accordingly, one day he hid himself, and saw a Vaisya girl enter the cottage and set it in order. The sage then came forward, blessed her, and wished she might have a son. The girl was unmarried, but the words of the holy man once spoken could not be recalled, and in due time she gave birth to a son, called Amritáchárjya. Amritáchárjya married the daughter of Aswiníkumár, the physician of the gods, and the modern Baidyas are said to be his descendants. The popular belief, however, is that they

were the illegitimate offspring of a Bráham father and a Vaisya woman. Ballál Sen, king of Bengal, belonged to this caste, which was divided into two sections during his reign. Ballál Sen had formed an illegitimate connection with a low-caste woman, and many Baidyas in disgust seceded from the original caste. The descendants of the seceders are called Rárhí Baidyas, and are considered inferior in rank to the descendants of the orthodox section. The Baidyas are divided into the following six septs:—Mahákul, Madhyámkul, Chhotkul, Maulik, San-Maulik, and Kashta Maulik. This caste, according to the Census of 1872, numbers 4556 in the 24 Parganáas.

KHANDAITS and GHATWALS rank next. The Khandáits are Uriyás, the higher classes being employed as police constables, doorkeepers, messengers, etc., and the lower as cultivators. They claim to be considered Kshattriyas, and in the case of the pure Khandáits, the demand is conceded by their fellow-countrymen, but not by the Bengalis. The Ghátwáls belong to the hilly tracts of Western Bengal, and originally held small military fiefs. In olden times it was their duty to keep the hill passes open and free from robbers. The Census Report classifies these two castes together, the number of them in the 24 Parganáas being returned at 1340.

BHAT.—As already stated, this caste claims to be lapsed Bráhmans; but there is much doubt as to whether they ever were Bráhams, although they wear the sacred thread. They are given as a separate caste in the Census Report, in which their number in the District is returned at 176. They make their living as bards, heralds, and genealogists.

KAYASTHS.—The ancestors of the modern Káyasth, or writer caste, are said to have come as servants to the five Bráhmans brought from Kanauj by King Adisur. They deny that they are Súdras, and assert that they originated from the body or *káyá* of Brahmá, the Creator, from which they take their name. From Brahmá came Pradip Muni, who had three sons, Chitragupta, Chitrángad, and Sení, the latter of whom is claimed to be the original ancestor of the Káyasths on this earth. Many of the Káyasths strongly insist on their title to the rank of Kshattriya; but it has always been the custom for the lower classes to lay claim to a rank higher than that which properly belongs to them. Thus the Dravidian Kochs, who have given their name to the state of Kuch Behar, believe themselves to be the descendants of the

remnants of the Kshattriyas after the extermination of the race by Parasurám. The Mongolian Manipuris assert themselves to be the descendants of Arjun, one of the five Pándava brothers; and the aboriginal Kácháris, as soon as they were admitted, within quite recent times, into the pale of Hinduism, got themselves proclaimed to be the descendants of Bhíma, another Pándava, but who had fallen off from the true faith by contact with the heathen. The Káyasth was not one of the castes established by Manu, society not being sufficiently developed in his time to require a separate writer class. The rational conjecture appears to be, that when this necessity arose, the higher class of Súdras pushed themselves upwards, and thus formed the Káyasth caste.

The seven virtues for which a Káyasth should be distinguished are the following:—Learning (*vidyá*), meekness (*dhíratá*), charity (*dātavya*), benevolence (*paropakáritá*), loyalty (*rāj-sebá*), forgiveness (*kshamá*), and purity (*suchi*). This caste is classified into Kulins and non-Kulins. The first, or Kulin class of Káyasths, consists of the families of Ghosh, Basu, and Mitra. The chief non-Kulin or Maulik families of Káyasths are De, Datta, Guha, Kar, Pálit, Sen, Sinha, and Dás. Other seventy-two families, including the Nág, Pál, Aditya, Rám, Syám, Dáná, Daitya, Bhut, Pret, Ket, Nandan, etc., are known as the *Báhháttures*. Their only restriction upon marriage is, that a Káyasth of the *dakshín rárhi*, or south country, may not marry into a Káyasth family of the *uttar rárhi*, or north country. A Kulin Káyasth, however, can marry a Maulik or non-Kulin without losing rank in any way. The Káyasths are employed in every variety of clerkly work, and, according to the Census Report of 1872, number 82,803 in the 24 Parganáas.

SUDRA CASTES.—Following the Káyasths come the undoubted Súdras, who comprise the remainder of the Hindu population, and who are divided into seventy-four classes. The most respectable Súdras are the following nine castes, who are of equal rank, and termed *Nabasáks*. I give a brief description of each, with their supposed origin, as furnished to me by the Collector. The figures are taken from the Census Report of 1872.

(1) Nápit, or barbers.—This caste is divided into four sections, each of which takes its name from a division of the country—namely, Uttar rárhi, or the northern country; Dakshín rárhi, or the southern country; Mandalghát, a large Fiscal Division in Midnapur; and Anarpur, a Fiscal Division in the 24 Parganáas. They are also sub-

divided into various classes, called after the fiscal and political divisions of the country during the time of the Muhammadan Government, as *Chaklās*, *Sarkárs*, and *Parganás*. There are six *Chaklās* among the Nápits—namely, Hárveda, Angadveda, Gobardhanveda, Mandal, Mardini, and Pairá. The four *Sarkárs* are—Salímábád, Sharífábád, Amírábád, and Mandáram. They are stated to have been the illegitimate issue of a Kshattriya father and Súdra mother. Number in the 24 Parganás in 1872, 36,660, most of whom are in poor circumstances.

(2) Kámár, blacksmiths; divided into four classes—Basundari, Ráná, Gangátiri, and Báhal or Khottá, neither of which intermarries with the others: stated to have been the offspring of a Súdra man by a Kshattriya woman. Number in the District in 1872, 21,439; mostly poor.

(3) Kumár or Kumbhakár, potters.—This caste is divided into two classes, Kumár proper and Kochil Kumár, the former of which is considered to be the most respectable. The difference between them is, that the former only manufacture pots, jugs, etc., for household use, while the latter principally make earthen toys, cups, etc. Their origin is stated to be the same as the foregoing. Number in the 24 Parganás in 1872, 16,474; generally poor.

(4) Tilí or Teli, oil pressers and traders, are of five kinds—namely, Ekádas, Dwádas, Subarnabishayí, Gangábishayí, and Ghoná, of which the first four intermarry, while the latter forms a class by itself. Many believe that the Telís are a branch of the Kalus, another oil-pressing caste, but who hold a very low social position in the Hindu community; and some years ago the question arose as to whether a Teli could legally perform all the religious ceremonies which a *Nabasák*, or one of the nine superior castes, can. The question was referred to the pandits of Nadiyá, who decided that the Telís were *Nabasáks*; but it appears probable that this decision was influenced by the wealth and general importance to which the caste has attained. The Ghoná Telís are the only class who now strictly confine themselves to their hereditary occupation as oil-pressers. The others have taken to various occupations, and number some wealthy traders and merchants among them. They are said to be the issue of a Vaisya father and a Súdra mother. Number in 24 Parganás in 1872, 19,170; generally in middling circumstances, but some wealthy.

(5) Támlís or Támbulís, as their name implies, are betel-sellers

by caste occupation, but they have now abandoned their hereditary employment, and engage in trade and agriculture. Tamlís are divided into four classes—namely, the Chaudda-gáin, or of the fourteen villages; the Biyállis-gáin, or of the forty-two villages; Gayepurá, or Uriyá; and Kush Daye, or Eastern Bengal. The most respected families among them are the Dán, Datta, Kar, De, Rakshit, Sen, Sinhi, and Láhá. They are said to be of the same origin as the foregoing. Number in the 24 Parganás in 1872, 6043; generally in middling circumstances.

(6) Sadgop, cultivators.—This class was originally included in the great Gop, or pastoral and cultivating caste, which is said to have been divided by Ballál Sen into the following four sections:—Ahiri, up-country milkmen; Gaur, or Orissa milkmen; Pallab or Goálá, Bengal milkmen; and Sadgop, or cultivators. At the time of the division, the Sadgops alone received a good rank, the other three being classed with classes who receive somewhat less social esteem. The proper profession of the Sadgop is husbandry; but many of them, having acquired wealth and influence, now consider it degrading to touch a plough, and deny that they ever did so. Kulinism is recognised among the Sadgops; but, as among the Káyasths, the marriage of a Sadgop Kulin to a non-Kulin Sadgop does not involve loss of rank. The first-born of every household is invariably married to a member of a Sadgop Kulin family. The Kulin Sadgop families are Sur, Neogí, and Biswás. Pál, Házzá, Ghosh, Sarkár, etc., are non-Kulins. Said to be the offspring of a Vaisya father and a Súdra mother. Number in the 24 Parganás in 1872, 38,058; generally rather poor, but, as above stated, many individuals have become wealthy, and are men of influence.

(7) Bárui or Gochhálí, cultivators and growers of *pán* leaves.—They are said to be the offspring of a Bráhmaṇ man and a Súdra woman. Number in the 24 Parganás in 1872, 6931; generally in middling circumstances.

(8) Máli, gardeners and dealers in flower wreaths, makers of garlands for decorating idols, etc.—They are said to be the issue of a Kshattriya father and a Bráhmaṇ mother. Number in the 24 Parganás in 1872, 2586; generally poor.

(9) Gandhbanik, traders in spices and drugs.—The Gandhbaniks belong to the great Banik or merchant caste. The legend of their origin is, that they were born from the body of Siva at the time of his marriage with Párbatí, the daughter of the Himálayan

Mountain. Another, and a more rational story, declares that they are the illegitimate offspring of a Bráhma father and a Vaisya mother. The Sánkharís or shell cutters, the Kánsárís or braziers, and the Soníarbaniás or goldsmiths, are branches of this caste; but the last named have become degraded, and will be alluded to in their proper place, further down in this list. The Gandhbaniks in the 24 Parganá numbered, in 1872, 5053; the Sánkharís, 1226; and the Kánsárís, 5346. They are all in middling circumstances.

The following eight castes (numbers 10 to 17) are held in equal esteem with the above Súdra classes, and some of them were probably branches of the *Nabasáks*. Bráhmans can drink water from their hands, and one class of Bráhmans forms the priesthood for all of them. Their Bráhmans are not so much despised as those who act as priests to the very low castes. The higher class of Súdras are divided into septs, or *gotras*, in the same manner as the Bráhmans, Baidyas, and Káyasths. They generally belong to the Bharadwáj, Sándilya, Kásyap, Madhukulya, and Almele septs; the last mentioned of which is made up of those who have forgotten or do not know their proper *gotra*.

(10) Márwári and Agarwálás are up-country traders, principally from Rájputáná. With the exception of a small number of families in Calcutta, they do not settle in the District, but return to their original homes when they have made money. Most members of these castes are wealthy. Number in the 24 Parganá in 1872, 791.

(11) Goálá, milkmen and cow-herds.—As before stated, these formed one of the subdivisions of the great *Gop* caste. There is also a distinct class of Goálás settled in and around Calcutta, who have now separated from the general body. These sell cows to the butchers, and are utterly despised in consequence. The Goálás are said to be the offspring of a Vaisya father and a Súdra mother. Number, 88,551.

(12) Garerí, probably an up-country pastoral caste. Number, 50.

(13) Gujjar and Ját, also an up-country caste, principally employed in agriculture. Number, 44.

(14) Kaibartta.—There is little doubt that the Kaibarttas were one of the aboriginal tribes of the country. They are spoken of in the Mahábhárata, and also in the ancient religious books of the Hindus. The Kaibarttas have always claimed high social rank, and Parasurám manufactured a large body of this caste on the Malabar coast into Bráhmans. The great sage Vyás was

himself the son of a Kaibartta woman, and in order to favour a Kaibartta Rájá, he made several individuals of that caste into Bráhmans, and appointed them as priests to the rest. These are still known as the Kaibartta Bráhmans, and are numerous in the Húglí District. It is conjectured that the aboriginal tribes of Western Bengal, on settling in the plains, took upon themselves the name of Kaibartta, and adopted the Hindu religion, manners, and customs. Some of the Kaibarttas still bear the sept name of an aboriginal tribe, the Bhuiyás. The Rájá of Tamluk, in the Midnapur District, is a Kaibartta, and it is probable that all the members of the caste in the 24 Parganás have migrated from Districts on the west of the Húglí. The caste is divided into the five following classes :—Uttar-rárhí or Chásá Kaibarttas, who are cultivators and occupy the first rank ; Púrba-desí Kaibarttas, cultivators ; Tunte or Dakshín-rárhí Kaibarttas, rearers of silk-worms and cultivators ; Siuli, date-tappers ; and Málá or Jele, fishermen and boatmen. The two first divisions rank among those castes from whose hands a Bráhman can take water, and they are esteemed accordingly. The other three hold a lower position, and the Málás, or fishermen, have now formed themselves into a separate caste, and will be alluded to in their proper place, further down in this list. Regarding the origin of the Kaibarttas, it is said that they are the offspring of a Súdra father and a Kshattriya mother, but, as already stated, there seems to be greater reason to class them among the aboriginal population of India. Their number in the 24 Parganás in 1872 is returned at 182,486, mostly in middling circumstances.

(14) Madak or Mayrá, confectioners.—These are said at one time to have been a branch of the Kaibarttas, but at the present day they have formed themselves into a separate and distinct class, and deny any such connection. Number in the 24 Parganás in 1872, 6864 ; in middling circumstances.

(15) Gánrár, parched rice sellers, said to be the offspring of a Khandikar father and a Nat mother. Number in the 24 Parganás in 1872, 1847 ; all poor.

(16) Agurí, a high class of cultivators, held in fair esteem, and said to be the issue of a Kshattriya father and a Súdra mother. Number in the 24 Parganás in 1872, 1848 ; generally poor.

(17) Kurmí, an up-country cultivating caste, also employed as day labourers in Calcutta. Number in the 24 Parganás in 1872, 4275.

INTERMEDIATE SUDRA CASTES. — The following nine castes, though lower in rank than the foregoing, are still within the pale of respectability:—(1) VAISHNAV, followers of the reformed Vishnuvite religion introduced by Chaitanya. This is a religious sect rather than a caste, although it has come to be popularly regarded in the latter light. It is now divided into the following six classes:—(1) Sanjogí, (2) Bairágí, (3) Sáhibí, (4) Darvesh, (5) Sáin, and (6) Bául. The first of these are generally prosperous men engaged in trade, and living with their wives and families. They are subdivided into four sects, called Rámát, Nimát, Mádhaváchárjya, and Sri Sampradáya. The other classes of Vaishnavs are ascetics and religious mendicants. The Rámáts and Nimáts are Bráhmans by birth; and although the basis of the faith taught by Chaitanya was the religious equality of man, they have now gradually hardened themselves into a caste, and will not intermarry or eat with the others, each forming a separate community. I reproduce an interesting account of the Vaishnavs from a report by Mr. W. H. Verner, Census Report of 1872, p. 189:¹—‘When used to designate a caste, the words Vaishnav and Bairágí have come to have the same meaning. But the word Bairágí literally means one free from the control of the passions, while Vaishnav simply means a follower of Vishnu. In this sense Hindus of all castes are found who call themselves Vaishnavs; and it is in this sense of a disciple or worshipper of Vishnu that the word is used to denote a great sect of Hindus as opposed to the Sáktas. But when used to denote a caste, its meaning is much restricted, and it becomes identical with Bairágí. The caste claims Chaitanya, who lived at the end of the fifteenth and beginning of the sixteenth century, as its founder. He was assisted by Adwaitánand and Nityánand; and these three men are called the *prabhus*, or leaders of the caste. There were six principal disciples (*chháttra*) of Chaitanya, eight bards (*kabiráj*), and sixty-four principal mendicants (*ádi-mahanta*), and these are all held in honour. The Gosáins of Sántipur, in the Nadiyá District, are the descendants of Adwaitánand, and those of Khardah, near Barrackpur, of Nityánand. Apparently the descendants of the leaders, disciples, bards, and principal mendicants already referred to are Gosáins; and it is among these Gosáins that the spiritual teachers of the Vaishnavs or Bairágís are found. The special character of the doctrine of Chaitanya is comprised in the one word *bhakti*,—devotion

¹ See also my ‘Orissa,’ vol. i. 106-110.

to God. He exhorted his followers to put aside ceremonies and outward symbols, and to follow Vishnu in heart. A prominent feature in his teaching was his denial of the efficacy of caste. He taught that, as all men could worship God alike, they were all from a religious point of view equal. Krishna, and, in a less degree, Jagannáth and other incarnations of Vishnu, were chosen as the objects of devotion, and with the multitude they soon supplanted the more abstract conception of Vishnu. Celibacy was enjoined. Apparently the religion of Chaitanya was entirely of a passive kind. It may be fairly admitted that in its opposition to caste and formal observances it was a movement in advance, but in its advocacy of abstract meditation and asceticism it was reactionary.

‘In the present day the Vaishnavs are different in many respects from other Hindus. They are regarded, and have come to regard themselves, as a caste; but they have not the most notable mark of caste, namely exclusiveness, and therefore it may still be said with truth that they do not hold by caste. Any Hindu can join the Vaishnavs,—from the lowest Chandál to the highest Bráhmaṇ. In many cases they would actually gain in caste position by doing so. A Vaishnav is regarded as superior in caste to a Bágdí, a Chandál, a Hári, and others. Whatever may have been the case originally, a Bráhmaṇ or Káyasth, or other person of the higher castes, seldom if ever becomes a Vaishnav, unless when he has become an outcast among those of his own caste for some action regarded by them as dishonourable. A Bráhmaṇ enamoured of a Bágdíni, which would be a good reason for his fellow-Bráhmaṇs to make him an outcast, would become a Vaishnav. A Vaishnav does not use animal food or strong drinks, and, unlike other Hindus, he buries his dead. He does not recognise any ceremonial or outward sign of mourning for the loss of his friends. He allows the marriage of widows, independently of their age or worldly position. He does not affect to respect Bráhmaṇs more than other men, but it is to be observed that his Gosáins or spiritual teachers are Bráhmaṇs. He wears the mark *tilaka* on his nose in white and not in red paint, and he daubs his body with a description of white clay called *gopi chandan*. A great proportion of the Vaishnavs are mendicants, and a considerable number of them are strolling musicians. These musicians and mendicants, both men and women, shave their heads, leaving only a small lock of hair on the back of the skull. Admission to the sect is easily managed. The person desiring to be admitted makes

application to a Gosáin, with a payment varying from 2s. 6d. to 14s., and with the help of the Gosáin arranges to give the usual feast (*mahotsab*) to other Vaishnavs, generally some of the flock of the Gosáin. He eats with them, and is 'then a Vaishnav. A very large number of prostitutes are Vaishnavs. It is frequently the case, however, that a woman of this class does not become a Vaishnav until the near approach of death, or at least until she finds herself seriously ill. She sends for the Gosáin, pays her fee, and arranges with him about the *mahotsab*. She is then easy in mind as to her decent burial after death. The teachings of Chaitanya enjoined celibacy; but very many Vaishnavs are married, while those who are not married generally lead an immoral life as regards the sexual relations.

'The position of the Gosáins is peculiar. They are Bráhmans, and they do not eat food cooked by persons of the Vaishnav sect. They are, however, regarded by the Vaishnavs as a part of their sect. They are no doubt Vaishnavs according to the wider meaning of the term, *i.e.* followers of Vishnu, and apparently they owe the respect and honour shown to them by the Vaishnav caste to the fact of their descent, and not to the accident of their being Bráhmans. A Gosáin often has a *math* or small temple, where the worship of Krishna is carried on. In this case he is generally styled *mahant*, and often has a considerable following of Vaishnavs. These *maths* are often well endowed, so that he does not merely support his own flock of Vaishnavs, but can also make it a resting-place for wandering Bairágís. The word Bairágí has come to mean peculiarly beggars and wanderers, or vagabonds. As a caste, it denotes the same thing as Vaishnav, and includes many persons who are not beggars or vagabonds; but to speak of a person as a Bairágí, is to imply that he is a beggar or a vagabond. They often hire themselves out to sing *kirttans*, or religious songs, at the time of *sráddhas*, *pújás*, and other festivals. They perform the part of undertakers when there is no one willing to dispose of a dead body. It is but a step from the plan by which, as above stated, professional harlots ensure their own burial after death. There can be no doubt that the Vaishnavs occupy a position very far below that contemplated by Chaitanya, both socially, intellectually, and morally; but it is apparent that the sect has its uses. Its followers open their arms to those who are rejected by all others,—the outcasts, the crippled, the diseased, and the unfortunate.' The census

of 1872 returned the number of Vaishnavs in the 24 Parganás at 36,563. See *post*, p. 72.

(2) CHASA DHOBA, cultivators.—Number in the 24 Parganás in 1872, 17,766.

(3) TANTI, weavers.—One section of this caste, called the Aswini Tánti, is held much higher in rank than the others, and a Bráhmaṇ will take water from their hands. The ordinary Tántis are held in low esteem. The origin of the caste is said to be from a Súdra father and a Kshrattriya mother. Number in the 24 Parganás in 1872, 19,576; generally poor.

(4) SEKERA or SWARNAKAR, goldsmiths and jewellers.—They were originally equal in rank with the other artisan castes, such as blacksmiths, potters, etc., but are said to have become degraded on account of their habit of filching from the gold and jewels entrusted to them to make up. They are supposed to have sprung from the issue of a Baidya man and a Vaisya woman. Number in the 24 Parganás in 1872, 8195; mostly poor.

(5) SUBARNABANIK or SONARBANIA.—As already stated, this caste is merely a branch of the great Banik or trading caste. The story of their degradation is that, owing to their overbearing conduct, Ballál Sen, in order to overreach them, made the shell of a golden calf, which he filled with red water, and ordered the Sonárbaniás to test the gold. In doing so the thin shell was cut through, and some of the red water, resembling blood, trickled out. Upon this it was declared that the Sonárbaniás had killed the calf, and they were degraded. The caste, however, claims to be Vaisya, and denies any former connection with the Baniks. A movement was lately set on foot in Calcutta for the purpose of getting the caste invested with the sacred thread. They are said to be the issue of a Baidya father and a Vaisya mother. They numbered 27,615 in the District in 1872; generally wealthy, their employment being as bankers and goldsmiths.

(6) SUTRADHAR or CHHUTAR, carpenters.—Said to be the offspring of a Karan (issue of a Vaisya man by a Súdra woman) father and a Vaisya mother. Number in the 24 Parganás in 1872, 8274; mostly poor.

(7) KOERI, cultivators.—Although this is given as a separate caste in the Census Report, which returns them at 1539 in 1872, they are probably a mere branch of the Kaibarttas.

(8) PURA, vegetable-growers.—Number in the 24 Parganás in 1872, 325.

(9) SUNRI or SURI, spirit-sellers.—Said to be the issue of a Gop father and a Súdra mother. Number in the 24 Parganás in 1872, 13,272; mostly well off, and many of them rich men.

LOW CASTES.—The following forty-four are the very low castes and utterly despised:—(1) Dhanuk, labourers; numbering 181 in the 24 Parganás in 1872. (2) Dhobá, washermen; said to be the issue of a Karan father and a Vaisya mother; number in the 24 Parganás in 1872, 39,591; mostly poor. (3) Kalu, oil-pressers; said to be the offspring of a Sadgop father and a Vaisya mother; 13,732 in number in the 24 Parganás in 1872; mostly poor. (4) Jogí and Patuá, weavers; said to be the offspring of a Nat father and a Bráhma man mother; numbering 82,903 in the 24 Parganás in 1872, and very poor. (5) Chandál, cultivators and fishermen. This caste is divided into four classes—Kotál, who occupy the first rank, and who are employed as cultivators; Nune, cultivators and sawyers; Soro, date-tappers; and Mech, fishermen. The Chandáls are said to be the offspring of a Súdra father and a Bráhma man mother; 46,056 in number in the 24 Parganás in 1872, and poor. (6) Kapáli, cultivators; said to have been the offspring of a Tior father and a Báití mother; number in the 24 Parganás in 1872, 28,061; poor. (7) Beldár, labourers and camp-followers; 53 in number in the 24 Parganás in 1872. (8) Chunárl, manufacturers of lime from shells; said to be the offspring of a Nat (the issue of a Málákar man and Súdra woman) father and a Báití mother; number in the 24 Parganás in 1872, 643; poor. (9) Korá, diggers and labourers; 11 in number. (10) Náik, military service, policemen, guards, etc.; 2 in number. (11) Pod. This caste is of two kinds—Chása Pod, who are cultivators, and Mech Pod, who are fishermen and boatmen. They are said to be the offspring of a Sunrí father and a Nápit mother; 249,709 in number in 1872. (12) Tior, fishermen and boatmen; said to be the offspring of a Pod father and Chunárl mother; number in the 24 Parganás in 1872, 49,709; poor. (13) Jáliá, fishermen and boatmen; said to be the offspring of a Gop father and Súdra mother. The principal distinction between this and the foregoing caste is that the Jáliás as a rule fish in deep water, while the Tiors generally fish in small watercourses, streams, and other shallows; 23,679 in number in the 24 Parganás in 1872; poor. (14) Málá, fishermen and boatmen. This appears to have been originally a mere title for a branch of the Kaibartta caste, which has separated and formed into a separate caste. Their avocation is

more than that of boatmen than fishermen; number in the 24 Parganás in 1872, 2304. (15) Mánjhi, boatmen. This is merely a title to designate their occupation, and is not a caste, although shown as such in the Census Return; 29 in number. (16) Pátni, boatmen and ferry-keepers. This is simply a branch of the Jálías, and is not a separate caste; number in the 24 Parganás in 1872, 1374. (17) Báiti, matmakers and dancers; said to be the offspring of a Sunrí father and Nápit mother; 900 in number in 1872. (18) Bágdí. This caste is divided into four classes—Tentuliyá and Kushmete, who are cultivators; Duliya, who are palanquin-bearers; and Mechs, who are fishermen. They are said to be the offspring of a Kalu father and a Vaisya mother; 99,826 in number in the 24 Parganás in 1872. (19) Rawání Káhars, palanquin-bearers; an up-country caste; 10,491 in number in 1872. (20) Láheri or Nuri, makers of lac ornaments; 282 in number. (21) Báheliás, day-labourers; 25 in number. (22) Báuri, an aboriginal tribe of day-labourers; 44 in number. (23) Bhuiyá, aboriginal people employed in cultivation and as day-labourers; 817 in number. (24) Bind, aboriginal labourers; 44 in number. (25) Chain, aboriginal labourers; 8 in number. (26) Chámár and Muchí, shoemakers and dealers in leather; said to be the offspring of a Chhutár father and a Vaisya mother; 70,403 in number. (27) Dom, basketmakers; said to be the offspring of a Tior father and a Báiti mother; 6478 in number. (28) Turi, musicians; 92 in number. (29) Dosadh, labourers and cultivators; 5461 in number. (30) Karangá, cultivators; 1284 in number. (31) Rájbandsí, fishermen and cultivators. It is said that the Rájbandsí of the 24 Parganás are a branch of Tiors, who are divided into two classes—the Rájbandsí Tiors, and the ordinary Tiors. A legend relates that King Ballal Sen rewarded the fisherman who brought back his son to him with the title of Rájbandsí, literally 'of the royal kindred.' Even to this day a higher caste Hindu will take water from a Rájbandsí, but not from an ordinary Tior. If this story represents the fact, the Rájbandsí must be very different from the people of the same name in Eastern and North-Eastern Bengal. See my Statistical Account of Kuch Behar, where the aboriginal Kochs, or ancient ruling class of the country, as they embrace Hinduism, are termed Rájbandsí. (32) Mál, snake-charmers; 955 in number. (33) Málo, labourers; 150 in number. (34) Khandikar, horn-cutters; said to be the offspring of a Nat father and a Dhobá mother; not given as a separate caste in the Census Return.

(35) Pásí, toddy makers; 1286 in number. (36) Pán, labourers; 11 in number. (37) Bhuimáí, gardeners, ditchers, and tank-diggers; 14 in number. (38) Káorá, swineherds; 55,704 in number. (39) Hári, swineherds and sweepers; 6402 in number. (40) Mihtar, sweepers; 8471 in number. (41) Murdáfarásh, corpse-bearers; not given as a separate caste in the Census Return. (42) Buná, labourers on indigo factories; 11,032 in number. (43) Bediyá, a wandering, gipsy-like tribe, numbering 628, who live by thieving and jugglery. For a further account of these people, see my Statistical Account of Jessor and Nadiyá. (44) Shikárí, hunters; 208 in number.

In the absence of previous statistics, it is difficult to say whether any of the above castes have declined of late years. The restriction as to intermarriage has this tendency in castes whose numbers are few, and the great expense attending marriages in other castes also tends to the same result. It is very noticeable that the hereditary occupations of some castes, especially those of the carpenters and confectioners, are being now encroached on by men belonging to lower castes.

RELIGIOUS DIVISION OF THE PEOPLE.—The population consists of Hindus, Muhammadans, Bráhma-Samáj followers, Christians, and a small number of Buddhists in Calcutta. I take the numbers and averages without verification from the official Census. The population, exclusive of Calcutta but including the suburbs, amounted in 1872 to 2,210,047—1,155,759 males and 1,054,288 females, the proportion of males being 52·3 per cent. Of the total population, 680,008 males and 627,079 females—total 1,307,087—are Hindus, who thus form 59·1 per cent. of the whole. The Muhammadan population consists of 467,117 males and 420,736 females, making a total of 887,853, or 40·2 per cent. of the whole inhabitants. The Buddhists number 89 males and 54 females; total, 143. The Christians, European and Native, consist of 7846 males and 5921 females; total, 13,767, or ·6 per cent. of the population. The remainder of the population is not separately classified, but lumped together under the head of 'Others.' These consist of 699 males and 498 females; total, 1197, or less than ·1 per cent. of the population. Calcutta contains a population of 447,601 souls, viz. 299,857 males and 147,744 females. Of these, 189,422 males and 101,772 females, making a total of 291,194, are Hindus, who thus form 65·1 per cent. of the total population. The Musalmáns number

96,260 males and 36,871 females; total, 133,131, or 29·7 per cent. of the population. The Buddhists number 622 males and 247 females; total, 869, or ·2 per cent. of the population. The Christian community (European and Native) consists of 12,917 males and 8439 females; total, 21,356, or 4·8 per cent. of the population. Other denominations number 636 males and 415 females; total, 1051, or ·3 per cent. of the population.

Including, therefore, the town of Calcutta and the general District, the 24 Parganás contain a total population of 2,657,648 souls, namely 1,455,616 males and 1,202,032 females, the proportion of males throughout the entire District being 54·8 per cent. Of the total population thus given, 869,430 males and 728,851 females are Hindus, making a total of 1,598,281; the proportion of males being 54·4 per cent., and the proportion of Hindus to the total population 60·2 per cent. The Muhammadans number 563,377 males and 457,607 females; total, 1,020,984; the proportion of Musalmán males being 55·2 per cent., and of Musalmáns to the total population 38·4. The Buddhist inhabitants consist of 711 males and 301 females; total, 1012. Proportion of Buddhist males, 70·3 per cent.; proportion of Buddhists to total population, ·04 per cent. The Christians consist of 20,763 males and 14,360 females; total, 35,123. Proportion of males, 59·1 per cent.; proportion of Christians to total population, 1·3. 'Others,' 1335 males and 913 females; total, 2248. Proportion of males, 59·4 per cent.; proportion to total population, ·08 per cent.

THE HINDUS, as shown above, are the most numerous section of the community. The Census Report returns their number, including those of the town of Calcutta, at 1,598,281, the proportion of males being 54·4 per cent. A brief description of two prominent sects of Hindus, who differ considerably from their fellow-Hindus, inasmuch as they professedly abjure caste, may be convenient here.

THE CHAITANYA SAMPRADAYA VAISHNAVS.—I have already treated of the Vaishnavs (or Baishnabs) from the social point of view in my list of castes, pp. 66 and 67. The following is a brief description of them from a religious point of view. The sect was founded by Chaitanya, who was born in Nadiyá, in 1485 A.D., of Bráhmaṇ parents. He lost his father as a child, and continued to live at home till he attained the age of twenty-four, when he went on a pilgrimage to Mathurá and Jagannáth, and became a worshipper of Krishna. He then promulgated his doctrines, denouncing the

caste system, and asserting that religion consisted not in worshipping the Deity according to any special ritual, but in loving God,—the Deity to be meditated on by the inward soul. Chaitanya was believed by his followers to be the incarnation of Krishna and Rádhá united in one person. For simplicity and purity of character, he was probably unrivalled among Hindu religious reformers, and his faith made rapid progress. Chaitanya, after a life of forty-eight years, disappeared from the world in 1527 or 1533 A.D.

His two principal disciples were Adwaitánand Goswámí of Sántipur, and Nityánand of Nadiyá, who are also credited with super-human attributes, and receive the title of *Prabhu*, or Lord. Six other disciples of Chaitanya, named Rúp, Sanátan, Jíb, Raghunáth Bhatta, Raghunáth Dás, and Gopál Bhatta, received the title of *Guru* or Spiritual Teachers, which is still enjoyed by their descendants. These *gurus* have deputies under them in different parts of the country, called *faujddárs* and *chhariddárs*, who collect the sums due from their followers, and also help to propagate the faith. The pure system of theology, however, as taught by Chaitanya, has now ceased to be practised by his followers. Abuses gradually crept in, and at the present day, few if any of the upper classes of Hindus belong to the sect. It makes its converts almost entirely among the lower orders. The sect has its own form of marriage, and other social ceremonies. Its members may marry widows; they profess no distinction of caste, although caste differences are now gradually creeping in; and they bury their dead. The number of Vaishnavs in the 24 Parganáas who observe no distinction of caste is returned by the Census Report of 1872 at 36,563. There are, however, a very large number of other Hindus who are worshippers of Vishnu and Chaitanya, but who do not belong to the sect known as Vaishnavs.

THE KARTABHAJAS are another sect of Hindus, but the history of their origin is obscure. I have given the local tradition of the founding of the sect in my Statistical Account of Nadiyá. The following account has been furnished to me by the Collector of the 24 Parganáas, and differs somewhat from the other:—In the year 1616 of the Saka era, or 1694 A.D., one Mahádeva Barni, of the town of Ulá, in Nadiyá, found a boy in his betel garden, of unknown parentage, and about eight years old. He took the lad to his house and kept him there for twelve years. The young man then went on a journey to the eastern part of the country, and at

the age of twenty-seven he reappeared in the village of Bajrá, in Húglí District, as an anchorite, and in a short time gathered together a body of disciples. His clothing consisted of a waistband (*kaupin*), a quilt made of old rags stitched together (*kánthá*), and a ragged coat (*khirká*). He observed no distinction of caste, and taught the worship of one God. Among his followers he was known by the name of Aul Chánd, and was considered to be an incarnation of Gauránga or Chaitanya, which had revisited the earth. He possessed superhuman attributes, could cure the blind and lame, bring the dead to life, and walk over the Ganges. The ten commandments given by Aul Chánd to his followers were—(1) Not to commit adultery; (2) not to steal; (3) not to kill; (4, 5, and 6) not even to have an inward inclination for these three acts; (7) not to speak falsehood; (8) not to utter bitter words against another; (9) not to indulge in vain talk; and (10) not to talk incoherently, or without an object.

Aul Chánd is said to have died in 1769 A.D., at Boáliyá, where Rám Smaran and other of his principal disciples buried his quilt, and brought his body to a village called Parárl, about six miles east of Chágdah. The founder of the sect having been a mortal man, the Kartábhajás believe the Deity to assume a human form. After Aul Chánd's death, his spirit entered into the body of one of his disciples, Rám Smaran Pál, who settled down at Ghoshpára, in Nadiyá District, a few miles from the Kánchrápára railway station. Aul Chánd was designated the *Kartá*, or Spiritual Head, and was considered to be the Deity in person. Upon his death, he was succeeded by the above Rám Smaran Pál. A *masnad* or *gadī* (state cushion) has been erected at the house of the Páls, the occupier of which is called *Thákur*, and is said to represent the *Kartá*. After Rám Smaran, its first occupant, his widow succeeded. Upon her death, Rám Smaran's son, Rám Dulál, succeeded; and after him his widow. Rám Dulál's son, Iswar Pál, now occupies the state cushion, and is revered as the head of the sect. I have more fully referred to this person in my Account of Nadiyá District. Next in rank to the *Kartá* or Spiritual Head, are the *Mahásays* or Deputies, of which one acts as leader to each village congregation, his duty being to collect the dues for the support of the *Kartá*, and to transmit or account for all amounts so received at stated dates. The disciples are called *Barátis*.

The religious ceremonies of the Kartábhajás are kept a secret

and performed in private. They have distinct and separate orders among themselves; and the mysteries divulged to the higher orders are not known to the lower, who are gradually initiated into the arcana of the higher circles as they advance in faith. The religious formula (*mantra*) of the sect is as follows:—‘O Great Lord Kartá Aul! In thy happiness I walk and talk. I speak what thou dictatest; I eat what thou givest. Not a moment am I without thee. The Guide *Guru* is true; falsehood is misery!’ (The last sentence is repeated three times.)

The Kartábhajás observe ordinary Hindu rites and ceremonies, and perform the prescribed *pújás* or offerings. They accept as a rule of life, ‘amidst men to follow the ways of men, but to know that amongst the true *gurus* there is only one law.’ They still pretend to cure diseases; and the water of a certain tank called the Himságar, or a handful of earth taken from below a pomegranate tree in the garden of the Páls, where Rám Smaran’s wife was buried, are believed to be peculiarly efficacious. If these remedies fail to procure relief, the result is attributed to the sufferer’s want of faith in the *Kartá*. The *Kartá* or Spiritual Head celebrates the Dol Játrá, or swinging festival, every March, on which occasion thousands of his followers proceed to Ghoshpára, in Nadiyá, the village where the fair is held, and offer presents to their spiritual leader.

THE MUSALMANS, according to the Census of 1872, number 1,020,984 souls, including Calcutta, or 38·4 per cent. of the total population, the proportion of males to females being 55·2 per cent. The Collector reports that the large Muhammadan population in the 24 Parganá is probably descended from the Hindu or aboriginal inhabitants of the District, who were converted to Islámism either by force or persuasion during the time of Muhammadan rule. No new sects of Musalmáns seem to be springing up. A few Wahábís are found in the District, but they are not actively fanatical.

CHRISTIANS.—In 1870, the Collector reported that the number of Native Christians in the District, excluding those in the town and suburbs of Calcutta, was about six thousand. They are for the most part cultivators, and are generally as well off as the rest of the peasant class. In 1872, the Census disclosed a Christian population of 13,767 in the general District, and 21,356 in Calcutta, making a total Christian population of 35,123. It must be remembered that this includes Europeans, Americans, Eurasians, etc. These classes numbered 24,748 throughout the District, inclusive of

Calcutta. They leave a balance of 10,375 Native Christians for the entire District and Calcutta.

THE BRAHMA SAMAJ is principally recruited from the town, and I accordingly reserve my description of it for my Statistical Account of Calcutta. The number of Bráhmās in the rural part of the District is very small.

THE BUDDHIST population consists of the Maghs and Chinese, nearly all residing in the town. The Maghs number 232, the Chinese 562, Nepalese 37; and the total of Buddhists for the whole District and Calcutta is 1012. They are entirely confined to Calcutta and the suburbs.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—With the exception of Calcutta, the population of the 24 Parganás is almost wholly rural, and the so-called towns are merely collections of villages. The following paragraph is extracted from the Census Report, page 99 :—‘It may naturally be expected that the metropolitan division, if so it may be styled, should possess a large number of important towns. Such, however, is not the case. Even in the neighbourhood of Calcutta, the so-called townships are mere collections of villages,—villages closely studded and densely populated, it is true, but still with small pretensions to be designated towns. The left bank of the Húglí, like the right, is most thickly inhabited all the way up to Nadiyá. The villages are grouped together for municipal purposes, and are thus shown in the Census table as towns; but cattle graze, and rice is sown and reaped, in their very midst. Almost the whole length of the river bank north of Calcutta in the 24 Parganás is taken up by the North Suburban Town, Agarpára, Nawábganj, Barrackpur, and Naihátí. The South Suburban Town comprises fifty-one villages, with large tracts of cultivation intervening between many of them. The other towns are for the most part similar collections of agricultural villages. Bárásat, Báruipur, Basurhát, and Sátkhirá are important places, and the headquarters of subdivisions; but even the Bárásat town is composed of forty-one villages,—villages, however, which run into each other in such a manner that it is often difficult to distinguish between them.’

The Census Report of 1872 thus classifies the villages and towns :—There are 1968 villages containing less than two hundred inhabitants; 2085 with from two to five hundred inhabitants; 731 with from five hundred to a thousand; 159 small towns with from one to

two thousand; 12 towns with from two to three thousand; 7 from three to five thousand; 9 from five to ten thousand; 2 from ten to fifteen thousand; 2 from fifteen to twenty thousand; 3 from twenty to fifty thousand; and three containing upwards of fifty thousand inhabitants. The nineteen towns containing a population of upwards of five thousand souls are—(1) Calcutta, (2) Suburbs of Calcutta, (3) South Suburban Town, (4) North Suburban Town, (5) Agarpára, (6) Naihati, (7) Nawábganj, (8) Kalingá, (9) Basurhát, (10) Báraśat, (11) Bághjálá, (12) Barrackpur Cantonment, (13) Sátkhirá, (14) Jainagar, (15) Gobardángá, (16) Kalároá, (17) Kádiháti, (18) Táki, (19) Dum Dum Cantonment. I arrange them in the succeeding list according to their population as returned in the Census Report of 1872. I shall then show the smaller municipalities, as furnished to me by the Collector's returns; and finally, some details regarding the non-municipal villages and places of interest, from various sources. I give the following particulars regarding each of the nineteen municipalities with a population exceeding 5000, viz. the population and municipal revenue and expenditure for 1871, as shown in the Census Report. The other figures, such as the population in 1869, and the municipal revenue and expenditure for that year, have been taken from the Collector's report to me. The number of houses given also refers to 1869.

(1) CALCUTTA (Lat. $22^{\circ} 33' 47''$; long. $88^{\circ} 23' 34''$).—Repeated account will be found in vol. I. of my Account of Bengal. The capital of British India. In 1752, Mr. Holwell estimated the number of houses within its bounds to be 51,132, and the inhabitants 409,056 souls; but this was probably much too high. In 1822, the number of inhabitants of the town was returned at 179,917; in 1831, 187,081; in 1837, 229,714; in 1850, 361,369; in 1866, 377,924. In 1872 a regular Census was taken, with the following results:—Area, 8 square miles; number of houses, 38,864. Population: Hindus, males, 189,422; females, 101,772—total, 291,194. Muhammadans, males, 95,260; females, 36,871—total, 133,131. Buddhists, males, 622; females, 247—total, 869. Christians, males, 12,917; females, 8439—total, 21,356. Other denominations not separately classified, males, 636; females, 415—total, 1051. Total of males of all denominations, 299,857; females, 147,744—grand total, 447,601. Average number of persons per house, 11.0; number of persons per square mile, 55,950. Including

its suburbs and Howrah, on the other side of the river, the population of the metropolitan circle of municipalities stands thus:—

Calcutta Town,	447,601
Suburbs of Calcutta,	257,149
North Suburban Town,	27,263
South Suburban Town,	62,632
Howrah, on other side of river,	97,784
Total,	892,429

As already stated, however, the Census Returns of the population of Calcutta town have been found inaccurate, and have been condemned. The Census of the city and suburbs were done by the Calcutta and suburban municipalities, while that of the rest of the District was conducted under direct Government supervision. The population of Howrah does not belong to the District of the 24 Parganás.

In an account of the District, which includes Calcutta, it may seem that some description should be given of the city itself. But anything like a detailed account of Calcutta would occupy as many pages as the entire space which I have devoted to this volume. I propose, therefore, to reserve my description of the Indian Metropolis for a separate and subsequent book. It may here be briefly stated that Calcutta forms the emporium and seaport for the productions of the two great river systems of the Ganges and the Brahmaputra. In 1871-72 the total maritime trade of Calcutta amounted to £52,468,166, of which the exports were £31,743,961, and the imports £20,724,154, leaving an excess of exports over imports of £11,019,806.

(2) SUBURBS OF CALCUTTA.—Area, 23·17 square miles; number of houses, 43,061. Population: Hindus, males, 89,714; females, 63,037—total, 152,751. Muhammadans, males, 59,263; females, 41,347—total, 100,610. Buddhists, males, 86; females, 54—total, 140. Christians, males, 1897; females, 1637—total, 3534. Others, males, 51; females, 63—total, 114. Total of males of all denominations, 151,011; females, 106,138—grand total, 257,149. Average number of persons per house, 6·0; number of persons per square mile, 11,098. Gross municipal income in 1872, £32,525, 8s. od.; gross expenditure, £33,228, 4s. od. Rate of

municipal taxation, 2s. 6½d. per head of the population. For further details, *vide* my Statistical Account of Calcutta.

(3) SOUTH SUBURBAN TOWN.—Area, 12,302 acres, or 19·22 square miles; 10,963 houses. Population in 1869, 46,494. Population in 1872: Hindus, males, 19,836; females, 20,228—total, 40,064. Muhammadans, males, 11,191; females, 10,916—total, 22,107. Christians, males, 195; females, 212—total, 407. Others, males, 41, females, 13—total, 54. Total of males of all denominations, 31,263; females, 31,369—grand total, 62,632. Average number of persons per house, 5·7; number of persons per square mile, 3258. Municipal revenue in 1869, £1419, 12s. 4d.; expenditure, £1368, 15s. 0d. Municipal income in 1872, £2198, 18s. 0d.; expenditure, £2572, 14s. 0d. Rate of municipal taxation in 1872, 8½d. per head of the population. The great increase of population between 1869 and 1872 is due to the fact that the boundaries of the town have been considerably extended since the former year. A Municipal Police, consisting of 10 head constables and 171 foot constables, is maintained for the protection of the town. For further particulars, *vide* my Statistical Account of Calcutta.

(4) NORTH SUBURBAN TOWN.—Area, 4406 acres, or 6·88 square miles; 3302 houses. Population in 1869: males, 10,045; females, 10,104—total, 20,149. Population in 1872: Hindus, males, 12,500; females, 11,715—total, 24,215. Muhammadans, males, 1790; females, 1186—total, 2976. Christians, males, 32; females, 14—total, 46. Others, males, 26; females, *nil*. Total males of all denominations, 14,348; females, 12,915—grand total, 27,263. Average number of persons per house, 8·2; number of persons per square mile, 3962. Municipal revenue in 1869, £107, 18s. 4d.; expenditure, £875, 14s. 6d. Gross municipal income in 1872, £1268, 14s. 0d.; expenditure, £1109, 8s. 0d. Rate of municipal taxation in 1872, 11½d. per head of the population. For the protection of the town a Municipal Police force is maintained, consisting of 5 head constables and 75 men. For further particulars, *vide* my Statistical Account of Calcutta.

(5) AGARPARA.—5500 houses. Estimated population in 1869, 33,000. Population as ascertained in 1872: Hindus, males, 10,445; females, 10,910—total, 21,355. Muhammadans, males, 2676; females, 2574—total, 5250. Christians, males, 73; females, 119—total, 192. Others, males, 2; females, 2—total, 4. Total males of all denominations, 13,196; females, 13,605—grand total,

26,801. Average number of inmates per house, 4·8. Municipal revenue in 1869, £938, 1s. 4d.; expenditure, £661, 13s. 0d. Revenue in 1872, £1056, 11s. 4½d.; expenditure, £897, 16s. 3d. Rate of municipal taxation, 9¼d. per head of the population. The Town Police consists of 5 head constables and 75 men. Lat. 22° 41' 0" N.; long. 88° 24' 57" E.

(6) NAIHATI.—3712 houses. Estimated population in 1869, 15,286. Population as ascertained in 1872: Hindus, males, 9904; females, 10,661—total, 20,565. Muhammadans, males, 1785; females, 1369—total, 3154. Christians, males, 5; females, 6—total, 11. Total of all denominations, males, 11,694; females, 12,036—grand total, 23,730. Average number of inmates per house, 6·3. The municipal revenue in 1869 amounted to £572, 8s. 0d., and the expenditure to £491, 7s. 0d. In 1872, the revenue was £660, 4s. 0d., and the expenditure £544, 12s. 0d. Rate of municipal taxation, 6½d. per head of the population. The force for the protection of the town consists of 3 head constables and 45 men. Lat. 22° 53' 50" N.; long. 88° 27' 40" E.

(7) NAWABGANJ (Lat. 22° 45' 40" N.; long. 88° 23' 52" E.).—3535 houses. Estimated population in 1869, 21,210. Population as ascertained in 1872: Hindus, males, 6631; females, 6757—total, 13,388. Muhammadans, males, 1646; females, 1467—total, 3113. Christians, males, 14; females, 5—total, 19. Others, males, 5; females, *nil*—total, 5. Total of all denominations, males, 8296; females, 8229—grand total, 16,525. Average number of persons per house, 4·6. The municipal income amounted to £509, 2s. 4d. in 1869, and the expenditure to £498, 19s. 2d. In 1872 the income amounted to £669, 13s. 5d., and the expenditure to £664, 3s. 4d. Rate of municipal taxation, 9¾d. per head per annum. The Municipal Police consists of 4 head constables and 45 men. Adjacent to Nawábganj is the small village of Paltá, where the waterworks are situated which supply the town of Calcutta with water, about fourteen miles distant.

(8) KALINGA.—2203 houses. Estimated population in 1869, 8812. Population as ascertained in 1872: Hindus, males, 4134; females, 4603—total, 8737. Muhammadans, males, 3425; females, 3515—total, 6940. Christians, males, 4; females, 6—total, 10. Total of all denominations, males, 7563; females, 8124—grand total, 15,687. Average number of persons per house, 7·1. The municipal income amounted to £174, 9s. 0d. in 1869, and the

expenditure to £122, 9s. 9d. In 1872, the income was £387, 12s. 0d., and the expenditure £337, 2s. 0d. Rate of municipal taxation, 5½d. per head of the population. The police force for the protection of the town consists of 2 head constables and 30 men. Lat. 22° 46' 56" N.; long. 88° 50' 5" E.

(9) BASURHAT.—The headquarters of the Subdivision of the same name; 2100 houses. Estimated population in 1869, 8400. Population as ascertained in 1872: Hindus, males, 3364; females, 3481—total, 6845. Muhammadans, males, 2535; females, 2724—total, 5259. Christians, males, 1; females, *nil*. Total of all denominations, males, 5900; females, 6205—grand total, 12,105. Average number of persons per house, 5·7. In 1869, the municipal income amounted to £343, 5s. 10½d., and the expenditure to £304, 9s. 5d. In 1872, the income was £340, 4s. 0d., and the expenditure £334, 18s. 0d. Rate of municipal taxation, 6¼d. per head of the population. The Municipal Police is a force consisting of 1 head constable and 20 men. Lat. 22° 40' 0" N.; long. 88° 53' 35" E.

(10) BARASAT.—The headquarters of a Subdivision. Area, 4417 acres, or 6·90 square miles; 2268 houses. Population according to the experimental Census of 1869, males, 4734; females, 4902—total, 9636. Population as ascertained by the general Census of 1872: Hindus, males, 3358; females, 3291—total, 6649. Muhammadans, males, 2675; females, 2458—total, 5133. Christians, males, 10; females, 20—total, 30. Others, males, 1; females, 9—total, 10. Total of all denominations, males, 6044; females, 5778—grand total, 11,822. Average number of persons per house, 5·2; number of persons per square mile, 1714. The increase in the population since 1869 is explained by the fact that the boundaries of the township have been considerably extended since then. The area given above, however, is as it existed at the time of the experimental Census. The municipal income in 1869 amounted to £272, 10s. 0d., and the expenditure to £267, 19s. 6d. Income in 1872, £363, 0s. 0d.; expenditure, £289, 4s. 0d. Rate of municipal taxation, 7½d. per head of the population. The police force for the protection of the town consists of 1 head constable and 23 men. For a considerable time Bārásat was the seat of a Joint Magistrate, several Fiscal Divisions which were transferred from Nadiyá and Jessor in 1834 being known as the 'Bārásat District' (see Introductory Account of the

changes in the jurisdiction of the 24 Parganás, *ante*, p. 22). In 1861, the Joint Magistracy was abolished, and Bârásat became one of the Subdivisions of the 24 Parganás. Lat. $22^{\circ} 43' 24''$ N.; long. $88^{\circ} 31' 45''$ E.

(11) BAGHJALA.—Number of houses, 1196. Estimated population in 1869, 2831. Population as ascertained in 1872: Hindus, males, 2950; females, 2375—total, 5325. Muhammadans, males, 2261; females, 2097—total, 4358. Christians, males, 7; females, 12—total, 19. Others, males, 7; females, 9—total, 16. Total of all denominations, males, 5225; females, 4493—grand total, 9718. Average number of persons per house, 8.1. Amount of municipal income in 1869, £219, 2s. od.; expenditure, £127, 5s. 5d. Income in 1872, £307, 15s. 3d.; expenditure, £172, 2s. 3d. Rate of municipal taxation, $7\frac{1}{2}$ d. per head of the population. The local police consists of 1 head constable and 18 men. Lat. $22^{\circ} 47' 38''$ N.; long. $88^{\circ} 47' 16''$ E.

(12) BARRACKPUR CANTONMENT.—Situated on the Húglí, fifteen miles above Calcutta; lat. $22^{\circ} 45' 40''$ N.; long. $88^{\circ} 23' 52''$ E. Area, 889 acres, or 1.39 square miles. Population according to the experimental Census of 1869, males, 5730; females, 2914—total, 8644. Population as ascertained by the general Census of 1872: Hindus, males, 3207; females, 1745—total, 4952. Muhammadans, males, 1987; females, 1561—total, 3548. Christians, males, 766; females, 297—total, 1063. Others, males, 21; females, 7—total, 28. Total of all denominations, males, 5981; females, 3610—total in 1872, 9591. Municipal income in 1872, £235, 9s. 6d.; expenditure the same. Average rate of taxation, $5\frac{3}{8}$ d. per head of the population. The following is taken from Major Smyth's Statistical and Geographical Report of the 24 Parganás District (1857):—“The natives call it “Chának,” from the circumstance of Job Charnock, the founder of Calcutta, having erected a bungalow and established a small bázár there [in 1689]. Troops were first stationed there in 1772, from which time it has acquired the name of Barrackpur. The cantonment is situated on the left bank of the Húglí; it has also a large bázár and several large tanks, and also a parade ground. There are usually four regiments of Native Infantry cantoned in the lines. To the south of the cantonment is situated the Park, created by the taste and public spirit of Lord Wellesley. Within the Park is situated the Government House, a noble-looking building, commenced by Lord Minto, and enlarged

into its present state by the Marquis of Hastings. The Park is beautifully laid out, and contains a small menagerie.' Its most interesting feature is now Lady Canning's tomb. Within the last few years commodious two-storied brick barracks have been constructed for the British troops, and have materially added to the health and comfort of the soldiers. The military bazar is situated a short distance from the Sepoy lines, and is carefully supervised by the authorities. The military force stationed in the cantonment on the 1st March 1873 was as follows:—English: 2 batteries of Royal Artillery, consisting of 15 officers and 253 non-commissioned officers and men; detachment of 62d Foot, consisting of 3 officers and 142 non-commissioned officers and men. Total strength of English troops, 18 officers and 395 non-commissioned officers and rank and file. Native troops: detachment of Governor-General's Bodyguard, 1 Native officer and 12 non-commissioned officers and men; detachment of 1st Bengal Cavalry, 1 European and 3 Native officers, and 101 non-commissioned officers and rank and file; headquarters 10th Native Infantry, 4 English and 4 Native officers, and 232 non-commissioned officers and men; 27th Native Infantry, 7 English, 13 Native officers, 532 rank and file. Total Native troops, 12 English, 21 Native officers, 877 non-commissioned officers and men. Total of all ranks, European and Native, 1323.

Barrackpur has played an important part in two Sepoy mutinies, of which I condense the following account from Sir J. W. Kaye's admirable work on the Sepoy War, vol. 1., pp. 266-269, 495 *et seq.*—In 1824, during the Burmese War, Bengal troops were needed to take part in the operations, but a difficulty arose as to transport. The Sepoys had not enlisted to serve beyond the seas, but only in countries to which they could march. The regiments were therefore marched to the frontier station of Chittagong, and there assembled for the landward invasion of Burmah. Several corps had already marched, and the 47th Bengal Infantry had been warned for foreign service, and was waiting at Barrackpur whilst preparations were being made for its march. Meanwhile the British troops had sustained a disaster at Rámu, a frontier station between Chittagong and Arákán, and the news, grossly exaggerated, reached Lower Bengal. Strange stories found their way into circulation as to the difficulties of the country to be traversed, and the prowess of the enemy to be encountered. The willingness which the Sepoys had shown to take part in the operations beyond the frontier began to

subside, and they were eager to find a pretext for refusing to march on such hazardous service. This excuse was soon found. There was a scarcity of available carriage-cattle for the movement of the troops. Neither bullocks nor drivers were to be hired, and extravagant prices were demanded for wretched cattle not equal to a day's journey. The utmost efforts of the commissariat failed to obtain the needful supply. In this conjuncture a lie was circulated through the Sepoy lines at Barrackpur, that as the Bengal regiments could not be marched to Chittagong for want of cattle, they would be put on board ship and carried to Rangoon, across the Bay of Bengal. Discontent developed into oaths of resistance, and the regiments warned for service in Burmah vowed they would not cross the sea.

The 47th Regiment, commanded by Colonel Cartwright, was the foremost in the movement. That officer endeavoured, by conciliatory measures, to remove the cause of complaint; and Government offered to advance money for the purchase of such cattle as could be obtained. These measures were without avail, and the regiment broke out into mutiny on parade on the 30th October. The Sepoys declared that they would not proceed to Burmah by sea, and that they would not march unless they were allowed 'double batta.' Another parade was held on the 1st November, when the behaviour of the Sepoys was still more violent. The Commander-in-Chief, Sir Edward Paget, a stern disciplinarian, next appeared on the scene. He proceeded to Barrackpur with two European regiments, a battery of European artillery, and a troop of the Governor-General's Bodyguard. Next morning the rebellious regiment was drawn up in face of the European troops, but they still clung to their resolution. After some ineffectual attempts at explanation and conciliation, the men were told that they must consent to march or ground their arms. Not seeing the danger,—for they were not told that the artillery guns were loaded with grape, and the gunners ready to fire,—they refused to obey the word, and the guns opened upon them. The mutineers made no attempt at resistance, but broke at once, and, throwing away their arms and accoutrements, made for the river. Some were shot down; some were drowned. Many of the leading mutineers were hanged, and the regiment was struck out of the Army List.

Barrackpur was one of the military stations in which the signs of the great military rebellion of 1857 first became apparent. Early

in that year the excitement about the alleged pollution of the new cartridges had made itself felt in every cantonment, and on the night of February 27th, the 19th Regiment, stationed at Barhampur, being ordered for parade the following morning, and with a great fear upon them that they would be forced to use the obnoxious cartridges, seized upon the bells of arms and broke out in a tumult. The men, however, appeared more panic-struck than mutinous, and were induced to retire to their lines. On the following morning the regiment fell in on parade as usual, contrite and humble. But it was impossible to overlook the offence, and the regiment was accordingly ordered to Barrackpur to be disbanded.

Four Native Infantry regiments were at that time stationed at Barrackpur,—the 2d Grenadiers, the 43d, the 34th, and the 70th. The station was commanded by Brigadier Charles Grant, the division being commanded by General John Hearsey. Many of the Sepoys believed there was a deliberate plot on the part of the English to destroy the caste of the native soldier. On the 28th January General Hearsey reported that an ill feeling was said to exist among the Sepoys at Barrackpur, in consequence of a report having been spread that they were to be forced to embrace the Christian faith. Incendiarism made its appearance in the station, and was clearly traced to the soldiery. A few days after the story of the greased cartridges first transpired, the telegraph station at Barrackpur was burnt down; and other fires, chiefly among the officers' bungalows, followed night after night. The suspicions and fears of the Sepoys increased every day, and General Hearsey endeavoured to restore confidence to their minds by a well-spoken and careful address to the regiments of the brigade. His earnest words had a good effect upon the men for a time, but it was only transitory; and when they heard what had been done by the 19th at Barhampur, the excitement increased, and an impression got abroad that Government was gathering together a force of European cavalry and artillery, which would suddenly come upon them and destroy them. General Hearsey a second time addressed the regiments on parade on the 17th March; but it was plain as the month drew to a close that the hopes which he once entertained of the speedy subsidence of the alarm would be disappointed. 'For when the troops at Barrackpur knew that the 19th were to be disbanded, and that an English regiment had been brought to execute the punishment, they believed, more firmly than they had believed

at the beginning of the month, that other white regiments were coming, and that the Government would force them to use the obnoxious cartridges, or treat them like their comrades that were marching down from Barhampur to be disgraced. So the great terror that was driving them into rebellion grew stronger and stronger, and as from mouth to mouth passed the significant words, "*Gorá-log áyá*,"—"the Europeans have come,"—their excited imaginations beheld vessel after vessel pouring forth its legions of English fighting men, under a foregone design to force them all to apostatize at the point of the bayonet.'

In the meantime the repentant 19th were marching down from Barhampur to their punishment, and were expected to reach Barrackpur at the end of March. Two days before their arrival, an outbreak occurred at Barrackpur. On the 29th March, fresh excitement was created by the arrival of a small detachment of the 53d Europeans, who had come by water from Calcutta. One private of the 34th, named Mangal Pánde, inflamed by *bháng*, seized his musket, left his hut, and calling upon his comrades to follow him if they did not wish to become infidels, ordered the bugler to sound the assembly, and fired his musket at a European sergeant-major, who came up on hearing the disturbance. The native officer and men on guard-duty of the 34th saw what was going on, but made no attempt to arrest the fanatic. Lieutenant Baugh, on hearing what had occurred, galloped to the spot, and was fired at by Mangal Pánde, the shot hitting his horse. A hand-to-hand conflict took place, in which the lieutenant was wounded, and would most probably have been killed, if a Muhammadan Sepoy had not seized the mutineer and held him till the officer got away. All this took place within a few yards of the quarter-guard, where a Native non-commissioned officer and twenty men were on guard. Numbers of excited Sepoys rushed up on hearing the firing, but, with the exception of the Musalmán, no man moved to assist his officer or to arrest the criminal, and some even struck the lieutenant when wounded on the ground. Meanwhile tidings of the tumult reached General Hearsey, who with several officers proceeded to the spot where the mutineer was pacing up and down with his musket in hand. As the officers approached, Mangal Pánde turned his piece upon himself, and fell, wounded, when he was immediately secured and taken to hospital. The man recovered, and both he and the native officer in charge of the guard were tried by court-

martial, condemned, and hanged before all the troops in garrison, the former on the 8th and the latter on the 22d April.

The 19th Regiment, from Barhampur, marched into Barrackpur to their disbandment on the 31st March, the sentence being carried into execution in the presence of all the available troops, European and Native. As a mark, however, of their penitence and good conduct on the march from Barhampur, the sentence was not accompanied with any marks of disgrace. They were not stripped of their uniforms, and were provided at the public cost with carriage to convey them to their homes. In the case of the 34th, however, who had stood by while their officers were being shot at, clemency was out of the question, and on the 6th of May the seven companies of the regiment who had witnessed the outrage were drawn up to receive their sentence of disbandment. There was no mitigation of punishment as in the case of the 19th; so, when they had laid down their arms, the uniforms which they had disgraced were stripped from their backs, and they were marched out of cantonments under an escort of Europeans, the number of the regiment being erased from the Army List. The subsequent spread of the mutiny belongs to the general history of British rule in India, and has found an eloquent chronicler in Sir John William Kaye.

(13) SATKHIRA.—The headquarters of the Subdivision of the same name, situated on the Betná River; area of town, 7808 acres, or 12.20 square miles; 1942 houses. Population, according to the experimental Census of 1869, males, 4543; females, 4394—total, 8937. Population as ascertained by the Census of 1872: Hindus, males, 2411; females, 2024—total, 4435. Muhammadans, males, 2327; females, 2217—total, 4544. Total of all denominations, males, 4738; females, 4241—grand total, 8979. Average number of persons per house, 4.6; number of persons per square mile, 736. Municipal income in 1869, £254, 12s. od.; expenditure, £167, 4s. 9d. Income in 1872, £253, 4s. od.; expenditure, £297, 12s. od. Rate of taxation, 6½d. per head of the population. The Municipal Police force for the protection of the town consists of 1 head constable and 18 men. Major Smyth, in his report on the District, states that Sâtkhirâ 'contains many Hindu temples, a large native school or *Pâtsâlâ*, and a dispensary in charge of a native sub-assistant surgeon from the Calcutta Medical College. The school is entirely supported by the *zamîndâr*, who has established it for the education of the better class of his tenants. The dispensary is a recognised

Government establishment. This village has attained to the importance of a provincial town, by having a navigable canal cut to the Ichhāmatī River, as well as very fair roads leading from it to the nearest marts of traffic, thus establishing it an emporium for the sale and shipment of the produce of the surrounding country.' The principal traffic of the town is in exports of sugar and rice. Lat. $22^{\circ} 42' 35''$ N.; long. $89^{\circ} 7' 55''$ E.

(14) JAINAGAR.—A police station in the Báruipur Subdivision situated near the old bed of the Ganges; area of town, 2086 acres, or $3\frac{1}{4}$ square miles; 1261 houses. Population according to the experimental Census of 1869, males, 2624; females, 2748—total, 5372. Population ascertained by the regular Census of 1872: Hindus, males, 3709; females, 3499—total, 7208. Muhammadans, males, 336; females, 228—total, 564. Total of all denominations, males, 4045; females, 3727—grand total, 7772. Average number of inmates per house, 6.1; average number of persons per square mile, 2384. The increase in the population since 1869 is due to the town boundaries having been considerably extended since that date. The area given above, however, is as it existed at the time of the experimental Census. The municipal income in 1869 amounted to £206, 16s. od., and the expenditure to £143, 4s. 9d. Income in 1872, £230, 8s. od.; expenditure, £145, 0s. od. Rate of municipal taxation, $7\frac{1}{2}$ d. per head of the population. The Municipal Police consists of 1 head constable and 13 men. The old bed of the river has been dammed across, and at Jainagar it forms a continuous line of tanks, at one of which are some Hindu temples, decorated with indecent sculptures. According to Major Smyth, in one of the temples is an idol about the size of a boy eight years old, carved in stone, connected with which the following tale is told:—'Some seventy-five years ago, the idol was mistaken by a tiger for a living person, and carried off into the jungle, where he left it. The idol was missed after a time, and a great noise made. However, a person, who doubtless knew all about it, became at once a prophet, and informed the people that the idol had appeared to him in a dream, and told him whereabouts in the jungle it was to be found. The Bráhmans proceeded there in a body, and on finding the idol returned home with triumph. The impostor became of course much respected, and the idol much extolled, after his miraculous restoration. There is also a miraculous tree, which buds and blossoms during the night of the *Pújā*, and the flower of which is offered in the morning to the idol.'

Jainagar contains a large bazar. The Dángánichá Khál runs close up to the roadside, and water communication between Jainagar and Calcutta is kept up by several small watercourses, which ultimately lead into Tolly's Canal. Lat. $22^{\circ} 10' 55''$ N.; long. $88^{\circ} 27' 40''$ E.

(15) GOBARDANGA.—In the north of the District, on the bank of the Jamuná. Population: Hindus, males, 2298; females, 2619—total, 4917. Muhammadans, males, 1021; females, 1003—total, 2024. Others, males, *nil*; females, 11. Total of all denominations, males, 3319; females, 3633—grand total, 6952. Municipal income in 1872, £356, 12s. od.; expenditure, £307, 10s. od. Rate of taxation, 1s. $\frac{1}{2}$ d. per head of the population. The town police consists of one head constable and 17 men. Lat. $22^{\circ} 52' 40''$ N.; long. $88^{\circ} 47' 55''$ E.

(16) KALAROA.—A police station in Sátkhira Subdivision; 917 houses. Estimated population in 1869, 4585. Population, ascertained by the Census of 1872: Hindus, males, 1214; females, 1121—total, 2335. Muhammadans, males, 1888; females, 1714—total, 3602. Total of all denominations, males, 3102; females, 2835—grand total, 5937. Average number of persons per house, 6.4. Municipal income in 1869, £118, 14s. od.; expenditure, £73, 6s. od. Income in 1872, £121, 4s. od.; expenditure, £152, 18s. od. Rate of taxation, $4\frac{1}{2}$ d. per head of the population. The town police consists of 1 head constable and 10 men. Lat. $22^{\circ} 42' 35''$ N.; long. $89^{\circ} 7' 55''$ E.

(17) KADIHATL.—1109 houses. Estimated population in 1869, 3688. Ascertained population in 1872: Hindus, males, 1887; females, 1964—total, 3851. Muhammadans, males, 951; females, 878—total, 1829. Total of all denominations, males, 2838; females, 2842—grand total, 5680. Average number of persons per house, 5.1. Municipal income in 1869, £154, 11s. od.; expenditure, £118, 11s. 6d. Income in 1872, £117, 14s. 7d.; expenditure, £112, 9s. 1d. Rate of municipal taxation, $4\frac{1}{2}$ d. per head of the population. The machinery for the protection of person and property in the town consists of 1 head constable and 8 men. Lat. $22^{\circ} 39' 10''$ N.; long. $88^{\circ} 29' 48''$ E.

(18) TAKI.—A considerable village in the east of the District, on the Jamuná River, in Sátkhira Subdivision; 1135 houses in 1869. Estimated population in 1869, 5675. Ascertained population in 1872: Hindus, males, 2111; females, 2332—total, 4443. Muhammadans, males, 442; females, 376—total, 818. Total of all denomi-

nations, males, 2553; females, 2708—grand total, 5261. Average number of persons per house, 4.6. Municipal income in 1869, £41⁷, 2s. 3d.; expenditure, £328, 12s. 3d. Income in 1872, £192, 14s. od.; expenditure, £171, 10s. od. Rate of municipal taxation in 1872, 8³/₄d. per head of the population. The town police consists of 1 head constable and 15 men. Lat. 22° 35' 27" N.; long. 88° 57' 50" E.

(19) DUM-DUM (Dām-Dāmá) is a military station, about four and a half miles north-east of Calcutta; lat. 22° 37' 53" N.; long. 88° 28' 1" E. In 1869, it contained 936 houses, and a population consisting of 3224 males and 1178 females—total, 4402. Population according to the regular Census of 1872: Hindus, males, 1669; females, 917—total, 2586. Muhammadans, males, 692; females, 509—total, 1201. Christians, males, 1053; females, 339—total, 1392. Total of all denominations, males, 3414; females, 1765—grand total, 5179. The municipal revenue and expenditure in 1872 amounted to £97, 4s., or 4¹/₂d. per head, including the troops. The following information is extracted from Major Smyth's Report, and refers to a period anterior to 1857:—'Dum-dum was the headquarters of the artillery from the year 1783. In 1853 they were removed to Mirat (Meerut), as more central. The cantonment, however, still contains a proportion of artillery, together with a magazine and percussion-cap manufactory. There are twenty-five good substantial houses, the residences of the officers, and a noble mess-house; a Protestant church (St. Stephen's), capable of containing from seven to eight hundred people; a Roman Catholic chapel; a large square surrounded on three sides with two-storied barracks, and on the fourth side by barracks of one floor; a European and Native hospital; a large bázár; and several very large clear-water tanks. Within the balustrade which surrounds the Protestant church is raised, by his brother officers, a handsome pillar of the Corinthian order, to the memory of Colonel Pearse, the first commandant of the Artillery Regiment, who died in Calcutta 15th June 1790. On the small plain in front of the regimental mess-house, another monumental column was raised (since blown down in the severe gale of May 14, 1852) to the memory of the officers and men who fell during the insurrection and retreat from Cabul in 1841, but more especially to Captain Nicholl and the officers and men of the 1st Troop, 1st Brigade, Horse Artillery, who were cut down to the last man in defence of their guns. The pediment of this monument, with the marble slab con-

taining the names of all the officers and men, is all that now remains. Dum-dum appears first to have been used as a practice-ground for artillery in 1775: the Cantonment was marked out by Colonel Duff in 1783. . . . At Dum-dum, on the 6th February 1757, was concluded the treaty by which the Nawáb of Bengal ratified all privileges previously enjoyed by the English, made restitution of Calcutta, Kásimbázár, and Dacca, permitted Calcutta to be fortified, and granted freedom of trade and liberty to establish a mint.' The barracks are brick-built and very commodious. The bázár is situated some distance from the lines. The strength of the force stationed there on the 31st March 1873 was as follows:—Head-quarters of 62d Foot, consisting of 12 officers and 626 non-commissioned officers and rank and file; and a detachment of the 27th Native Infantry, consisting of 2 native officers and 108 non-commissioned officers and rank and file. Total strength of troops, English and Native, 12 European and 2 Native officers, and 734 non-commissioned officers and men; total of all ranks, 748.

The foregoing are the towns in the District containing a population of five thousand souls and upwards. There are, however, several other towns and villages, which, although containing a smaller population, and not shown in the Census Report, are deserving of notice here.

PORT CANNING.—Of these, the most important is the Port and Town of Canning, situated on the Matlá River, in lat. $22^{\circ} 19' 15''$ N., long. $88^{\circ} 43' 20''$ E. It occupies a tongue of land round which sweep the collected waters of the Bidyádhari, Karatoyá, and Athárabánká Rivers, forming the Matlá, which then takes a fairly straight course southwards to the sea. The history of this hitherto unsuccessful effort to create an auxiliary harbour to Calcutta dates from the year 1853. It is now (1873) practically abandoned as an attempted seat of maritime trade; but before entering into its history, I may mention its capabilities when I visited it in 1869–70, in case it should ever be resuscitated. The junction of the rivers formed a fine sheet of water, with twenty-one feet at dead low tide at the jetties which the Port Canning Company had constructed. Ships drawing twenty-three feet could discharge their cargo without grounding, as they would lie six feet from the jetty side. Seven moorings were laid down, one off each jetty, the maximum length of the moorings being from 320 to 420 feet. Five jetties were formed on the Matlá River, opposite Canning Strand, and two

on the Bidyádhari, off the rice-mills. These mills were and are still the most conspicuous feature in the landscape. There was also a desolate-looking hotel with a small railway station. This was all the town, with the exception of a few native huts and thatched bungalows. The rest was marsh land. The railway line did not reach to any of the moorings, but goods had to be landed at the ends of the jetties, then carried by coolies to railway waggons at the shore end of the said jetties, then hand-shunted along a tramway to the railway station, where an engine was finally attached to them and took them off to Calcutta, twenty-eight miles off. I understand that lately the India General Steam Navigation Company resorted temporarily to Port Canning for discharging and loading their eastern river ships. The pilotage and port-dues on the Matlá were reported to me as practically one-half of those on the Húglí; the hire of Government moorings and boats, and harbour-master's charges, being about the same as on the Húglí.

I condense the following narrative of the attempt to form a seat of maritime trade at Port Canning from papers furnished to me by the Bengal Government.

The first step towards creating a town and municipality on the Matlá appears to have been made in 1853, when, in consequence of the deterioration of the navigation of the Húglí, which it was feared at that time was rapidly closing, the Chamber of Commerce addressed Government on the necessity of providing an auxiliary shipping port on the Matlá, and opening communication with Calcutta by means of a railway or canal. Lord Dalhousie's Government, although not participating in these fears, took the precaution of acquiring the land on the proposed site of the new port, afterwards named Port Canning, and in July 1853, lot No. 54 of the Sundarban Grants was purchased for the sum of £1100 from the grantee; the whole comprising upwards of eight thousand acres, or twenty-five thousand bighás of land, of which about one-seventh was cultivated, the remainder being jungle. About the same time, the adjoining lot having lapsed to Government, a portion, consisting of 650 acres, was reserved for the town. A committee was appointed to survey and report upon the site. Plans for laying out a town were submitted, and a position was fixed upon for the terminus of a railway to connect the new port with Calcutta. This line received the sanction of the Secretary of State in 1858.

In June 1862, Act No. XXVI. of 1850 was extended to the town,

'for the purpose of making better provision for constructing, repairing, cleaning, and lighting the public streets, roads, and drains, for the prevention of nuisances, and for the improvement of the said town and station generally.' The first Municipal Commissioners were, the Magistrate of the 24 Parganás, Messrs. H. Leonard, C. P. Caspersz, E. D. Kilburn, F. Schiller, and Bábu Rámghopál Ghosh; Mr. V. H. Schalch, the Commissioner of the Presidency Division, was also afterwards appointed a Municipal Commissioner; and in 1863, the whole of the Government proprietary right in the land was made over to the Municipality, in trust for the town of Canning,— 'subject to the control of Government as to the manner in which the lands shall be disposed of for the benefit of the said town and port, and as to the manner in which the rents derived therefrom, and the sale proceeds of leases, as well as the funds derived from any other source of municipal revenues, shall be expended, distinctly reserving to itself the right to take any of the land that may now or hereafter be required for imperial or other public purposes,— such, for instance, as the making of roads or tanks, the enlargement of the railway premises, the construction of wharves, quays, or jetties, and the building of public offices or works of defence, without giving any compensation to the Commissioners, or having to purchase any rights but such as are held adversely to them.' This trust was afterwards confirmed in June 1863, and a deed was drawn up conveying the lands in perpetuity on a freehold tenure, subject to the previous conditions.

Rules were also passed empowering the Commissioners to grant leases and to borrow money on the security of the land, but the Government itself declined to grant any loan. The balance of the Matlá funds on the 1st January 1863 (composed of sale proceeds of parcels of town lands, and rents accruing thereon) was made over to the Commissioners, and the works in progress under the Public Works Department, in connection with the city, were also transferred to them.

The expenditure necessary for the various works,—namely, raising the ground, digging tanks, constructing roads, protecting the river frontage, draining the town, and making landing arrangements,—was estimated at upwards of £200,000; and to raise funds for immediate purposes, the Municipality, in November 1863, with the sanction of Government, opened a loan of £100,000, upon debentures, at 5½ per cent. interest, redeemable in five years. The privilege of commuting

debentures for lands in freehold or leasehold at certain rates was also allowed. Not more than £26,500, however, was subscribed by the public; and early in 1864 the Municipal Commissioners again applied to Government for a loan of £45,000, which was refused by the Government of India, except on the impracticable condition that the mercantile community should simultaneously contribute the remainder of the £200,000 required for the town.

The scheme of forming the Port Canning Company dates from a proposal made in November and December 1864 by Mr. Ferdinand Schiller, one of the Municipal Commissioners, to raise the means of undertaking the works essential to the development of the port, consequent on the refusal of Government to advance the funds except on conditions which the Municipality found impossible of fulfilment. Mr. Schiller's proposals were to advance the sum of £25,000 to the Municipality, on condition of receiving from them certain concessions,—namely, (1) the gift in freehold of a hundred acres of land in the centre of the town; and (2) the exclusive right of constructing tramways, wharves, jetties, and landing accommodation, and of levying rates upon the same for fifty years, subject to the control and regulation of the Commissioners. Mr. Schiller also undertook on the part of himself or his assignees—(1) to excavate within two years a boat-dock, two thousand five hundred feet in length by two hundred feet in width and ten feet in depth, on the assigned land; (2) to provide for the conservation and protection of the river bank along the entire length of the Commissioners' property facing the Matlá; (3) to pay the Commissioners one-third of all profits from these works exceeding ten per cent. The right of purchasing the completed works at original cost at the expiration of fifty years was reserved to the Municipality, and in the event of non-purchase, an extension of the term for another twenty-five years was stipulated. These terms were agreed to by Government, and the payment of the loan of £25,000 to the Municipality was made in March 1865.

In March 1866, the Government of India consented to a loan of £45,000 on security of the property of the Municipality, without interest, repayable in five years, and for which debentures were issued bearing dates from April 1866 to August 1868. Under the conditions of commutation mentioned above, debentures to the extent of £8760 were converted for lands.

In the meantime the prospectus of the Port Canning Company

had been issued, in January 1865, accompanied by an announcement that the share list was closed. The shares rose in value at an unprecedented rate, till they attained a premium of £1200 a-piece in Bombay and £1000 in Calcutta. It was soon found, however, that the sanguine expectations of projectors and speculators were not likely to be realized, and the shares fell as rapidly as they had risen. Subsequently, dissensions arose between the directors and the shareholders, resulting in the management of the Company being transferred to other hands.

A dispute also took place between the Company and the Municipality. The former, through Mr. Schiller, made an application to commute the £25,000 of municipal debentures which it held, into land. But the deeds were not executed, although the lots were assigned; and at Mr. Schiller's request, commutation was deferred till maturity of the debentures, and payment of a quit-rent, equivalent to the interest, was agreed on. In 1868, when affairs definitely assumed an unprosperous aspect, the Company endeavoured to repudiate the transaction, and brought an action against the Municipality for payment of £2700 interest on the debentures. The latter resisted the claim, on the ground that the Company had agreed to commute the debentures for certain lands in the town of Canning. The Company gained the suit in the first instance, but on appeal the order was reversed, and the commutation was declared to be valid. The Company, however, have not entered into possession of their lands, and an appeal is said to have been preferred to the Privy Council in England. In 1870, the Secretary of the Company addressed the Government, urging upon it the duty of redeeming the debentures which the Municipality had failed to meet. The Government of India, in reply, declined to admit any obligation, and refused to provide the Municipal Commissioners with funds to pay their debts. The first of the Government debenture bonds for £10,000 having arrived at maturity in April 1871, steps were taken to obtain a decree, and the whole of the municipal property, moveable and immoveable, was placed under attachment. Government having thus obtained priority, notice was sent to the private debenture-holders, inviting them to co-operate in obtaining a fair division of the assets.

The following is a statement of the receipts and disbursements of the Municipality from the beginning of 1864-65 to the 31st March 1871:—

RECEIPTS.						EXPENDITURE.						
YEAR.	Land Revenue and Miscellaneous		Loans.		TOTAL.		Establishment and Works.		Interest and Discount on Loan.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
1864-65	1319	6 0	33,877	14 0	35,197	0 0	7,713	18 0	315	0 0	8,028	18 0
1865-66	3954	2 0	2,082	2 0	6,036	4 0	29,168	18 0	1780	0 0	30,948	18 0
1866-67	3785	12 0	30,550	0 0	34,335	12 0	22,325	18 0	2306	10 0	24,632	8 0
1867-68	2407	12 0	10,020	0 0	12,427	12 0	21,872	0 0	1021	6 0	22,893	6 0
1868-69	3842	2 0	5,002	0 0	8,844	2 0	9,103	12 0	964	8 0	10,068	0 0
1869-70	1556	0 0	2,220	0 0	3,776	0 0	3,022	6 0	429	10 0	3,451	16 0
1870-71	2469	14 0	...	...	2,469	14 0	743	4 0	1339	4 0	2 082	8 0
TOTAL	19,334	8 0	83,751	16 0	103,086	4 0	93,949	16 0	8155	18 0	102,105	14 0

The cash balance remaining in hand at the end of 1870-71 was £968, 10s. od. Immediately after the close of the year, the first Government debentures fell due, and, as above stated, the whole municipal property was attached. The vast outlay shown in the foregoing table has been incurred without producing any result capable of yielding a profit. Most of the money has been spent in piers and protective works, or in constructing metalled roads which have never been used, and which might have been deferred till there were some signs of the sanguine expectations being realized. In June 1871 the monthly municipal income derived from rents of town lots and cultivated lands amounted to about £200. The municipal liabilities are stated as follows:—Government debenture loan of 1866, £45,000; uncommuted balance of private debentures, £16,070; balance of Government loan of 1869, £1110: total, £62,180, besides interest that may be due on the debentures.

As regards the operations of the Company, it may be stated that, according to the prospectus, they possessed 134,590 acres of land, yielding an estimated annual rental of £13,000. These lands consisted of the town belonging to the Municipality, and of Sundarban lots leased from Government or purchased from individuals, the greater portion being redeemable in freehold. In 1866 the Company added to their business the lease of the forest rights in all the unappropriated lands of the Sundarbans, as well as the rights of fishery in all the rivers, which were put up to auction by Government for a term of five years, but liable at any time to resumption on six months' notice. The fishing rights were withdrawn in October 1868, in consequence of the claims of the Company being contested by fishermen and others holding prescriptive rights; and the ques-

tion was finally decided, under legal advice, that the Government had not the right to farm out the fisheries in tidal waters to private persons. The lease of the forest rights was resumed after due notice, on the grounds that the monopoly was contrary to the interests of the general public, and that oppression was exercised by the Company's agents in the collection of the fees. An appeal was presented to the Government of India and the Secretary of State against the withdrawal of these leases, but the action of the Bengal Government was upheld.

The following are the principal works undertaken and executed, either partially or completely, by the Company, namely:—(1) A wet dock, three thousand five hundred by four hundred feet, for the accommodation of country boats, in accordance with the conditions in the deed of concession; (2) the protection from erosion of the Matlá foreshore; (3) seven landing wharves and iron jetties, each capable of accommodating two ships at a time; (4) goods sheds and tramways in connection with the jetties; (5) a 'gridiron' and graving dock for repairing vessels; (6) lastly, the rice mills, constructed on an extensive scale, capable of husking and turning out about ninety thousand tons of rice a year, and from which very profitable results were expected. Many of these works have fallen into disrepair, and are to a large extent unserviceable. The number of ships that visited the port since its opening in 1861-62 down to the close of 1870-71, is as follows:—1861-62, *nil*; 1862-63, 1; 1863-64, 11; 1864-65, 14; 1865-66, 26; 1866-67, 20; 1867-68, 9; 1868-69, 1; 1869-70, 2; and 1870-71, *nil*. In March 1869, the Company applied to the Government, urging for a time the suspension of the port-dues and charges. The request was complied with, and a Government notification was issued declaring Canning to be a free port, and providing that six months' notice should be given before the charges were reimposed. This notification, however, had no effect. The two vessels which arrived in 1869-70 were chartered by the Company for the purpose of bringing trade to the rice mills, as well as to give effect to the notification. Since February 1870 no ocean-going ships have arrived at the port; and the arrivals of 1867-68 may be looked upon as the last response of the mercantile community to the endeavours made by the Company, and aided by the Government, to raise Canning to the position of a port auxiliary to Calcutta.

The last effort of the Company to develop the rice mills having

proved financially unsuccessful, and the only remaining source of revenue being derivable from their landed estates, it was resolved, at a meeting of shareholders in May 1870, to appoint a committee for the purpose of preparing a scheme of voluntary liquidation and reconstruction of the Company. The head office was removed to Bombay, and the local expenditure was reduced to a limit of £400 per month; the working of the mills being stopped until such time as they could be leased out or worked profitably, and the operations of the Company confined to the improvement of their revenue from their landed estate. At a subsequent meeting of shareholders, held in August 1870, it was resolved to make further calls to pay off existing debts, and to transfer and sell, under certain conditions, the whole of the property and rights of the 'Port Canning Land Investment, Reclamation, and Dock Company,' to the new 'Port Canning Land Company, Limited.' These resolutions have since been carried out, the interest in the new Company being principally vested in the Bombay shareholders, who exercise the chief direction of affairs.

The Port Establishment has been a heavy and an unprofitable cost to Government. In 1869-70, the cost of the port amounted to £15,709, while the receipts only amounted to £1134, 14s. od. This was exclusive of the charges for special survey and arsenal stores. Considering the position and prospects of the Company, and the hopelessness of the establishment of any trade which would justify the retention of a port on the Matlá, the Lieutenant-Governor in June 1871 recommended that the earliest opportunity should be taken of officially closing the port, and withdrawing the establishments, with the exception of the light vessel outside, which would be of use to ships from the eastward, and might occasionally guide a vessel to an anchorage in rough weather. These recommendations were adopted, and shortly afterwards the Government moorings, etc., were taken up, and the port officially declared closed. In 1870, the town contained 386 houses or huts, and a total population of 714 souls. At present, it is nearly deserted. The Commissioner of the Sundarbans, in a report to me dated the 10th April 1873, states that, 'with the exception of the Agent and others employed by the new Port Canning Land Company, and a *dák munsif* or deputy Postmaster, no one lives at Canning.'

BARUIPUR, the headquarters of the Subdivision of the same name, situated about sixteen miles south of Calcutta, on the east

bank of the Adi Gangá, the now almost dry bed of the ancient channel of the Ganges, in lat. $22^{\circ} 30' 45''$ and long. $88^{\circ} 25' 35''$. The town, or rather collection of villages, comprises an area of 3471 acres, or 5.42 square miles, containing in 1869, 734 houses. Population, according to the experimental Census of 1869, males 1665, females 1566—total 3231; average number of inhabitants per house, 4.40; average number of people per square mile, 596. The village has been constituted a Municipality, the income of which in 1869 amounted to £184, 2s. 4d., and expenditure to £169, 1s. 0d. The town police force consists of 1 head constable and 10 men. Pán or betel-leaf is extensively grown in the village, whence it derives its name (Báruí, literally *pán-grower*). The Revenue Surveyor states that the place was formerly the residence of a Magistrate, a Collector in the Salt Department, and a Doctor. It is also a Mission Station of the Society for the Propagation of the Gospel, and contains a church capable of holding six or seven hundred people. In 1857 there were three or four substantial masonry houses in the village, which in former times comprised the Civil Station.

CHANDURIA, a small trading village on the east bank of the Ichhámatí, in the north of the District, contained in 1869, 551 houses, and a total population of 2755, or an average of 5 inmates per house. Municipal income in 1869, £73, 12s. 8d.; expenditure, £71, 3s. 6d. Strength of town police, 1 head constable and 5 men.

KALIGANJ, a municipal union of villages containing a large bázár, situated in Bájitpur Fiscal Division at the junction of the Jamuná and Kánksíálí rivers, on the boat route to the south or eastward. The Collector returns the number of houses at 697, and the population at 3485. Municipal income, £88, 14s. 8d.; expenditure, £80, 7s. 4d. The village police consists of 1 head constable and 6 men.

DEBHATA, a municipality, and the principal village in Maiháti Fiscal Division, situated on the bank of the Jamuná. The Collector states that it contains 633 houses, and a total population of 1965. The municipal income is returned at £85, 3s. 0d., and the expenditure at £64, 16s. 0d. The police force in 1871 consisted of 1 head constable and 6 men.

I have now enumerated the principal towns and hamlet-unions which have been created municipalities; but the following villages are also of importance, as seats of tradé, fairs, or shrines, or from their historical interest. The list is principally condensed from the

Revenue Surveyor's interesting Report on the District, printed in 1857.

ALIPUR, the civil headquarters of the District, within the limits of the South Suburban Municipality, mentioned above; and the residence of the Lieutenant-Governor of Bengal. An article in the *Calcutta Review*, No. xxxvi., entitled 'Calcutta in the Olden Time,' mentions that Belvedere House was a favourite residence of Warren Hastings, but I have not been able to verify this statement. Nearly opposite Alipur Bridge stood two trees, called 'the trees of destruction,' notorious for the duels fought under their shade. It was here where Hastings and Sir Philip Francis, when member of his Council, fought a duel, in which the latter was wounded. The Cantonments contain accommodation for one full Native regiment, and at times the wing of a second Native regiment is also stationed here. The strength of the military force on 31st March 1873 was as follows:—Detachment of 1st Bengal Cavalry, consisting of one Native officer and 39 non-commissioned officers and men; 28th Regiment of Native Infantry, consisting of 6 English and 13 Native officers, with 601 non-commissioned officers and men; left wing, 10th Native Infantry, 2 English and 7 Native officers, 285 non-commissioned officers and men: total, 8 English and 21 native officers, and 925 non-commissioned officers and rank and file. Substantial masonry lines have been recently built for the Sepoys, but some of the men still reside in well-built mat huts. There is no regimental bazaar in the Cantonments, but the Kidderpur market is situated at a convenient distance.

GARDEN REACH, a fashionable suburb of Calcutta, situated on the river side a few miles south of the city. The Revenue Surveyor states that most of the large mansions which now adorn the river bank appear to have been built between 1768 and 1780. The Peninsular and Oriental Navigation Company and the Messageries Maritimes have large establishments here for embarkation on board their mail steamers. Just above Garden Reach is the village of Kidderpur, so called after Mr. Kyd, who constructed the present Government dockyard. The India General Steam Navigation Company have also a dockyard at Kidderpur. Between 1781 and 1821, according to the *Calcutta Review*, No. xxxvi., 237 ships were built at the Kidderpur Docks, at a cost of more than two millions sterling; and in 1818, the *Hastings*, a seventy-four gun ship, was launched here. At the western extremity of Garden Reach, or

in its vicinity, was situated the small Fort of Alígarh, and opposite to it, on the other bank of the river, was the Fort of Tanna, both of which were taken by Lord Clive in the re-capture of Calcutta on the 30th December 1756. Near the last house in Garden Reach, about five miles from Calcutta, the Revenue Surveyor mentions, in 1857, a broad ditch about a hundred feet in breadth, forming three sides of a square, which he thought had very much the appearance of a moat, and may have been the site of the Alígarh Fort. A short distance to the east of Alípur, and immediately south-east of Calcutta, is the suburb of Báliganj, within the limits of the South Suburban Municipality, and the residence of many European gentlemen. The lines of the Viceroy's Body-Guard are situated here, and consist of brick-built ranges of barracks with stables.

KALIGHÁT, celebrated as the site of a temple in honour of the goddess Kálí, the wife of Siva, is situated on the bank of the old bed of the Ganges, a few miles south of Calcutta. The place derives sanctity from the legend that when the corpse of Siva's wife was cut in pieces by order of the gods, and chopped up by the disc (*sudarsan chakra*) of Vishnu, one of her fingers fell on this spot. The temple is supposed to have been built about three centuries ago. A member of the Sábarna Chaudhrí family, who at one time owned considerable estates in this part of the country, cleared the jungle, built the temple, and allotted 194 acres of land for its maintenance. A man of the name of Chandíbar was the first priest appointed to manage the affairs of the temple. His descendants have now taken the title of Haldár, and are the present proprietors of the building. They have amassed great wealth, not so much from the proceeds of the temple lands as from the daily offerings made by pilgrims to the shrine. The principal religious festival of the year is on the second day of the Durgá-pújá, when the temple is visited by crowds of pilgrims, principally belonging to the District of the 24 Parganás and the surrounding villages.

BUDGE-BUDGE (Báj-báj), a small village on the bank of the Húglí, in Alípur Subdivision, about twelve miles below Garden Reach, noted as being the site of a fort captured from the forces of Saráj-ud-daulá by Lord Clive in 1756.

ACHIPUR, a village on the Húglí, a few miles below Baj-baj, and a telegraph station.

MAYAPUR, a short distance below Achipur, in South Baliá Fiscal Division. There is a powder magazine here, where all ships

passing up the river are compelled to land any powder they may have on board.

RAIPUR, a short distance farther down the river, and the principal village in Garh Fiscal Division, is said to have been many years ago the field of one of the contests which took place between the Dutch and the English.

GARIA, a village on Tolly's Canal, about eight miles south of Calcutta, in Kháspur Fiscal Division, containing a large market for produce from the interior. An iron suspension bridge crosses the canal at this village, on the road from Calcutta to Báruipur and Kálpí.

MASAT, a small village in Kháspur Fiscal Division, between Báliganj and Gariá. A fair is held every January, which lasts three days, in honour of a Muhammadan saint named Mánik Pír, but who is held in reverence by Hindus and Musalmáns alike.

FALTA, in Penchákulí Fiscal Division, on the bank of the Húglí, nearly opposite the point where the Dámodar flows into it, is the site of an old Dutch factory, and is also noted as the place to which the English fleet retreated on the capture of Calcutta by Saráj-ud-daulá. Lat. $22^{\circ} 17' 35''$; long. $88^{\circ} 9' 22''$.

DIAMOND HARBOUR, in Murágácbhá Fiscal Division, well known as the anchorage of the Company's ships in olden times. It is at present the headquarters of the Subdivision of the same name, and a telegraph station. A harbourmaster and Customs establishment is maintained here to board ships proceeding up the river.

SÁGAR ISLAND, at the mouth of the Húglí. I have already given the legend of Bhagirath bringing the Ganges from heaven to search out and wash the remains of his sixty thousand ancestors, who had been cursed and consumed to ashes for having disturbed the meditations of the holy sage Kapilmuni. This story is told to account for the sanctity in which the locality is held. The real explanation is, that Ságár Island, formed from the silt of the beloved and sacred Ganges, obtained a share of its veneration. It was the last land at the mouth of the old bed of the river; and this legend has a historical interest, as it indicates the ancient course of the Ganges to the sea. An immense gathering of pilgrims, from all parts of India, but principally from the Bengal Districts, resort to Ságár Island on the day when the sun enters Capricorn in the early part of January, the date of the Great Bathing Festival of Bengal, and wash away their sins in the holy stream. A fair is held on the

island at the same time, and lasts for three days, during which an extensive trade is carried on in articles brought from Calcutta, mats from Eastern Bengal, and stoneware platters and cups, principally from Chhotá Nágpur. I condense the following account of this festival from H. H. Wilson's *Essays on the Religion of the Hindus*, vol. ii. pp. 164 to 169, edition 1862 :—‘At the winter solstice, bathing at the confluence of the Ganges with the ocean is particularly meritorious ; and accordingly a vast concourse of people is annually assembled at Gangá Ságar, or the mouth of the Húglí branch of the Ganges, at the period of the *makara sankránti*, identified with the 1st Mágh or the 12th February. Wherever such assemblages take place, objects of a secular nature are now, as they have ever been, blended with those of devotion ; and the *melá*, which originates in purposes of pilgrimage, becomes equally, or in a still greater degree, a meeting of itinerant merchants, or a fair. The number of persons that assemble at Gangá Ságar is variously estimated. Some years ago they were considered to average about one hundred thousand ; but I have been informed by high authority that latterly the number has increased to double that amount. They come from all parts of India,—the larger proportion, of course, from the contiguous Provinces of Bengal and Orissa ; but there are many from the Dekhan and from Hindustán, and even from Nepál and the Panjáb. They are of both sexes and of all ages ; many come with small peddlery for petty traffic, many from idleness or a propensity to a vagrant life not uncommon in India, and there is a very large proportion of religious mendicants of all sects.

‘The place where the *melá* is held, is—or perhaps it were more safe to say, was, some years ago—a sand-bank on the southern shore of the island, immediately to the west of the inlet called Pagoda Creek, from a small pagoda or temple also on the west of the creek, but nearer to the sea than the bank of sand, and separated from the latter by a smaller creek running inland. South from this to the sea-shore extended a thick jungle, with a pathway leading into the interior, where was a large tank for the supply of the people with fresh water. Tigers lurked in the jungle, and not unfrequently carried off the pilgrims. Along the sea-side, for more than a mile, extended rows of booths, shops, and small temporary temples, with the travelling gods of the religious mendicants who received the adoration and contributions of the pious. Besides the numerous shops for the supply of provisions and sweetmeats, a

brisk traffic was carried on in small wares, especially in betel-nuts, black pepper, and the red powder that is scattered about at the vernal festival of the Huli. A pandit in my employ, who had visited the *melá*, asserted that an impost was levied by the Custom officers of Government, of sixpence per oar on each boat; but no such charge appears to have been authorized, except in the case of the Ságar Island Society, who were permitted to make some such charge in consideration of the clearings and tanks made by them. The mendicants, however, petitioned against this privilege, and it was withdrawn from the Society. The petition was not disinterested, as they claimed a right to levy the charge on their own account,—a practice that seems to have grown up from long use, and to have been silently acquiesced in by the pilgrims. The fair lasts several days, but three days are the limit of the religious festival. The first ceremony is the propitiation of the ocean, by casting into it various offerings with short ejaculatory prayers; the oblations are commonly cocoa-nuts, fruits, or flowers. The most appropriate gift is that of the five gems (*panch ratna*), consisting of a pearl or diamond, an emerald, a topaz, and a piece of coral, along with a cocoa-nut, an areca-nut, and the sacred thread worn by Bráhmans. These are wrapped up in a cloth, and cast into the branch of the river which communicates with the sea, and also at the confluence. The jewels are in general not worth more than a rupee or two. There was a time when the offerings were of a less innocent description, and children were cast into the sea. This horrible and unnatural practice was wholly unsanctioned by anything in the Hindu ritual, and its suppression by the Government of Bengal had the cordial concurrence of the Bráhmans. The act was not, like the oblation of fruits or jewels, intended to obtain the favour of the deified ocean, but in satisfaction of a vow: as where a woman had been childless, she made a vow to offer her first-born at Gangá Ságar, or some other holy place, in the confidence that such an offering would secure for her additional progeny. The belief is not without a parallel in the history of antiquity, sacred or profane; but it was the spontaneous growth of ignorance and superstition, not only unprompted but condemned by the Hindu religion. It will easily be credited that the occurrence was rare, and that no attempt has ever been made to infringe the prohibition.

‘On the first day, bathing in the sea is to be performed; it takes place early in the morning, and is repeated by some at noon; some

also have their heads shaved after bathing, and many of those whose parents are recently deceased celebrate the *Srāddha*, or obsequial ceremonies, on the sea-shore. After ablutions, the pilgrims repair to the temple dedicated to the divine sage Kapilmuni. This temple is under the alternate charge of a Bairági and Sanyási, mendicants of the Vishnuvite and Sivaite sects; the latter presides at the *mela* held at this place in the month of Kártik, the former at the *mela* in Mágh. They exact a fee of sixpence from each person who comes to the temple. The aggregate collection at Mágh was divided among five different establishments of mendicants of the Rámánand order, in the vicinity of Calcutta. In front of the temple was a banian (*bar*) tree, beneath which were images of Ráma and Hanumán; and an image of Kapilmuni, nearly the size of life, was within the temple. The pilgrims commonly write their names on the walls of the temple, with a short prayer to Kapil; or suspend a piece of earth or brick to a bough of the tree, with some solicitation, as for health, or affluence, or offspring; and promise, if their prayers are granted, to make a gift to some divinity. Behind the temple was a small excavation termed Sitákund, filled with fresh water, of which the pilgrim was allowed to sip a small quantity, on paying a fee to the manager of the temple. This reservoir was probably filled from the tank, and kept full by the contrivances of the mendicants, who persuaded the people that it was a perpetual miracle, being constantly full for the use of the temple. On the second and third days of the assemblage, bathing in the sea, adoration of Gangá, and the worship of Kapilmuni, continue as on the first; after which the assemblage breaks up. During the whole time the pilgrims, for the most part, sleep on the sand, for it is considered unbecoming to sleep on board their boats.

Many attempts have been made towards cultivating Ságar Island, but with small success. I find from the ms. record in the Board of Revenue, that as early as 1811, a Mr. Beaumont applied for permission to hold a hundred acres of land in the island for the purpose of establishing a manufactory of buff leather, and asked that all tiger-skins brought to the Collector's Office might be made over to him for this purpose. His application to hold the land was granted by the Board of Revenue in November 1811; and in the following year, in consequence of a Government resolution offering favourable terms for the cultivation of Ságar Island, Mr. Beaumont applied for a grant of land on a cultivating tenure. The

island was surveyed in 1812, and found to contain 143,268 acres of dry land. The Board of Revenue then advertised it for lease. Mr. Beaumont's application was rejected, on the ground that Government had declined to accept tenders from Europeans for cultivating lands, and the island was accordingly offered to natives only. Many proposals were received from them; but, according to Hamilton, the scheme wholly failed, and the island was subsequently leased to an association composed of Europeans and natives, rent-free for thirty years, and at a quit-rent of 1s. 6d. per acre ever after. The undertaking was commenced with vigour; but so many unforeseen difficulties occurred, that up to September 1820 not more than four square miles had been effectually cleared. In this year, a considerable portion of the island was under-let to a European gentleman rent-free for twenty years, one-fourth of the area to be cleared every five years. Similar leases were granted to other individuals; but the scheme failed, and the island is still covered with dense jungle, and infested with tigers and wild beasts. Salt manufacture was conducted on the island for some time, but has been discontinued. The Ságar Island lighthouse was commenced in 1808. Although now almost uninhabited, Ságar Island is said to have been once well peopled. An article, entitled 'Calcutta in the Olden Time,' *Calcutta Review*, No. xxxvi., states that, 'two years before the foundation of Calcutta, it contained a population of 200,000 souls, which in one night, in 1688, was swept away by an inundation.' Such assertions must be received with caution.

KHARI.—The principal village of the small Fiscal Division of the same name, within the Diamond Harbour Subdivision. The Revenue Surveyor reported in 1857, that it contained a small Christian Church, connected with the Society for the Propagation of the Gospel, and an English school. Many of the villagers are Christian converts. An extensive fair is held in the neighbouring village of Pránkrishnapur every March, and lasts for three days. A small tank called Gangá Chakraghátá is held peculiarly sacred, and multitudes annually resort to its waters. It is supposed to be in the old bed of the Ganges, and it is said that many temples dedicated to Mahádeva formerly existed in the village. In a mud house is a life-sized figure on horseback, habited in the costume of a Muhammadan, which goes by the name of Ghází Phidur, and is accredited with the power of curing all manner of diseases and sickness.

BARANAGAR.—I have now mentioned all noteworthy towns and

localities along and near the river, south of Calcutta as far as the sea. Just to the north of the town is the village of Baránagar, in Calcutta Parganá. This place was formerly a Dutch factory; and during the greater part of the last century the Dutch vessels anchored here on their way to Chinsura. It is said to have been originally a Portuguese settlement, and to have been a seat of considerable trade when Calcutta was as yet the abode of the tiger.

DAKHINESWAR, the next village up the river, is also situated in Parganá Calcutta. It contains a powder magazine and a few country houses of European gentlemen. It is also noted for its twelve beautiful temples in honour of Siva, on the river side, built by a Hindu lady named Rás Maní Dásí, a wealthy landholder of Ján Bázár, Calcutta.

ARIADAH, a thriving village in Parganá Calcutta, half-way between Calcutta and Barrackpur.

AGARPARA, a small village a mile or so farther north, is known for its church and orphan refuge, raised through the instrumentality of Mrs. Wilson, and affording accommodation for a hundred and fifty orphan children. The church is 81 by 54 feet, and 31 feet in height, with a tower of 74 feet, and is capable of holding five hundred people. It was completed in 1840, at a cost of £1500.

KHARDAH, a small station of the Eastern Bengal Railway, situated on the Húglí a little north of Agarpára, in Parganá Calcutta, but within Báraśat Subdivision. The following story is told by the people regarding the foundation of the village:—Nityánand, one of the disciples of Chaitanya, had located himself as an ascetic on the banks of the Húglí. One day about dusk he heard the lamentations of a woman, and went to her, when she told him that her only daughter had just died. Upon looking at the body, Nityánand said that the girl was only sleeping. The mother thereupon made a vow that if he would restore her daughter, he should have her for his wife. The saint immediately revived the girl, and wedded her. Being now a married man, he required a house to live in, and asked the landlord of the place for a plot of land for a site. The latter, to mock him, took a piece of straw (*khār*) and threw it into an eddy (*daha*) of the river, telling him to take up his residence there. Nityánand's sanctity, however, was such that the eddy immediately dried up, and left a convenient site for a dwelling. Hence the village has taken the name of Khardah. Nityánand's son Bīrbhadra was thus the progenitor of the Goswámís or Gosáíns of

Kharchah. The descendants of these Goswámís are regarded as *gurus*, or spiritual guides, by the Vaishnavs, and they exercise great influence over their followers. Kharchah has become a great place of pilgrimage for the sect, and large numbers flock thither on the occasion of the fairs held at the Dol and Rás Festivals.

The Rás temple at Kharchah holds an image of Syámsundar or Krishna. The origin of this idol is as follows:—About three centuries ago, a Hindu devotee named Rudra proceeded to Gaur, and informed the Hindu Prime Minister of the Muhammadan Governor of the place, that God had ordered him to remove a particular stone which was above the doorway of the palace. This stone had the singular quality of sweating; and the Hindu Minister having pointed out to his master the tears which it shed, advised that so inauspicious a block should be sent away with all speed. It was ordered to be taken down; but as Rudra was placing it in the boat it fell into the water, and was miraculously carried to Ballabhpur, near Sefampur, where Rudra resided. Part of the stone was fashioned into an image, and a splendid temple constructed over it. The Kharchah Goswámís secured another piece of the sacred stone, and made the image of Syámsundar for their own temple, which has now become a source of considerable wealth. A short distance above the Kharchah Vishnuvite temple is a cluster of 24 shrines dedicated to Siva.

TITAGARH, a village and station on the Eastern Bengal Railway, between Kharchah and Barrackpur, contains several country residences of European gentlemen. Although now only a small and unimportant village, about seventy years ago the place was a scene of life and activity. It contained a dockyard, and the largest merchant vessel ever built on the Húglí was launched from it,—the *Countess of Sutherland*, of 1445 tons. No vestige of the dockyard remains at the present day.

PALTA, a village on the Húglí, about two miles above Barrackpur, in Parganá Calcutta. Lat. $22^{\circ} 47' 40''$; long. $88^{\circ} 24' 10''$. It contains a powder magazine, and is the place where the Grand Trunk Road from Calcutta leaves the District and crosses the Húglí towards the north-west. It is now better known as the place whence Calcutta draws its water supply, the distance being about fourteen miles. Dr. George Smith gives the following description of the waterworks: 'The works include a jetty for landing machinery, coals, and filtering media, while it protects the two large suction pipes, thirty inches in

diameter, which there dip into the river, and through which the water is drawn by the pumps. The engines are three in number, each of 50 horse power nominal, with six boilers. They are contained in a handsome brick building designed by Mr. Christopher Wray, of Cannon Street, London. All these buildings are of similar design. The water is discharged into six settling tanks, each five hundred feet long by two hundred and fifty feet wide; they are walled and floored with brick masonry. The floors are arranged with a slope and channels to facilitate the cleansing. The water is allowed to stand quiescent for thirty-six hours, when a large quantity, amounting to eight or ten inches, of mud accumulates. This is flushed away through the sludge culvert into the river. The water after settlement is drawn off from the tanks. An arrangement is provided from which it is taken from just beneath the surface, continuously, as the surface sinks to within three feet of the bottom. This lower water is never drawn off for consumption; it is used for cleaning out the tanks. The quantity of four feet in depth of two of these tanks is required for one day's supply of six million gallons. The water then passes through iron pipes, forty-two inches in diameter, to the filters. These are eight in number, each two hundred feet by one hundred feet in area; they contain four feet in depth of filtering media when fully charged, and two feet in depth of water. The water passes downward through the filtering media, and through brick channels beneath, into cast-iron pipes, by which it is conducted to the covered well. This is a small building over a large octagonal tank, where the water is collected from all the working filters previous to starting on its journey to Calcutta. In the covered well it passes over a marble platform, where its purity can be observed. The water flows thence through the forty-two inch main, which is capable, under the most favourable circumstances, of passing eight million of gallons through it in twenty-four hours. The purity of the water is daily tested in Calcutta by the Government analyst, Dr. Macnamara. The result proves it to be generally even purer than the water of Loch Katrine which supplies Glasgow, so effectually are the means of providing for its cleansing and filtering in the dry season. The real difficulty is during the rains; and to overcome this, the Engineer is of opinion that some alteration is necessary. The present mode of comparing purity is by the quantity of ammonia of organic matters. This usually varies from '04 to '08 of a millionth,—a quantity so small that it may be said to be practically pure.' Having gone fully into

the question of the water supply of the City in my Statistical Account of Calcutta, I here confine myself to a description of the pumping and filtering apparatus at Paltá.

ICHHAPUR, the principal village in Hávilshahr Fiscal Division, in Bárásat Subdivision, is situated on the river side a short distance above Paltá, and is the site of a large Government powder manufactory.

SAMNAGAR, a river-side village, situated in Hávilshahr Fiscal Division, Bárásat Subdivision, and is also a small station on the Eastern Bengal Railway. A short distance east of the railway station lie the remains of an old fort built by a Rájá of Bardwán in the last century as a refuge from the Marhattás, who were continually making incursions on his Bardwán estates. The fort, however, was abandoned after a short time, in consequence of a Bráhmaṇ having been accidentally killed in it. It was a mud erection, surrounded by a deep moat about four miles in circumference. It has now passed out of the hands of the Rájás of Bardwán, and belongs to the wealthy Tagore family of Calcutta, who have studded its ramparts with thick date plantations.

KAZIPARA, a village in Anarpur Fiscal Division, Bárásat Subdivision. A large fair is held here annually in December or January, in honour of a Musalmán saint named Pir Ekdil Sáhib. It is attended by Hindus as well as Muhammadans. The legend of this holy man runs thus:—There lived a king named Sháh Níl, who was married to Ashik Núrí, but had no children. One morning the female sweeper absented herself; and on being sent for, she refused to come before dinner, on the plea that by going early to Court she invariably had to see the faces of childless persons the first thing in the morning, which was an unlucky omen. The queen, struck by this remark, set out on a pilgrimage, in the hope that thereby she might beg a child of God. She visited Mecca and other holy places, and after thirty-six years of prayer an angel appeared to her, and after trying her faith in various ways, eventually promised her a child for two and a half days. The empress returned home, and in due time gave birth to a son, which after two and a half days was carried away by the angel, who took the shape of a fox. The child was brought up in the house of one Mullá Tar, and when he was about eight years of age he came to Anarpur riding on a tiger, which he could transform into a sheep at will. He crossed the Ganges on his stick, and came first to the village of Beruá, where he planted his

stick as a sign that he had entered into possession of the country assigned to him. The stick immediately grew into a thicket of bamboos. The boy then assumed the form of a full-grown man, and proceeded to the house of one Chánd Khán, of Srí Krishnapur, a landholder of Anarpur, and begged a meal. Núr Khán, Chánd Khán's brother, refused to feed an able-bodied man, and told him to go and work at the mosque he was building. In proof of his supernatural powers, he lifted a block of stone of fifteen hundred-weights up to the mosque, and miraculously caused that no bricks could be laid on it. The mosque remained unfinished, and has furnished a proverb to the people, who call every incomplete undertaking a 'Chánd Khán's mosque.' The stranger in the meantime vanished, and again assuming the form of a boy, he called himself Dil Muhammad, and joined some cowherds. After working various miracles, he went to live with one Chhuti Miyán of Kázípará, a very hospitable and pious man, and tended his cattle. Sometimes he would ill-treat the cattle, and when the owners came out to punish him, he transformed them into tigers and bears. On one occasion his cattle had eaten up a standing crop of paddy belonging to one Kumár Sháh, who complained to the head man of the village. An officer was accordingly sent to inquire into the matter, but he found the crops in this field to be in a better condition than any other in the neighbourhood. Upon his death, a mosque was erected over his remains, and the fair is held at his tomb every year. About three hundred acres of rent-free land belong to the descendants of Chhuti Miyán, for the service of the mosque.

KANTHALPARA, a village in Bárásat Subdivision, noted as a place of Sanskrit learning. A fair is held here during the Rás Játrá of Madan Mohan, established about eighteen years ago by the late Mahárájá of Nadiyá, Srís Chandra Rái Bahádur.

PRITHIBA, a small village in Chaurási Fiscal Division, Bárásat Subdivision, but well known for an annual fair held in honour of a Muhammadan saint named Badar-ud-dín.

BHANGARHAT, a village in Paíghátí Fiscal Division, Alípur Subdivision. A fair is annually held here in honour of a noted Musalmán saint of the village. The village is situated on the canal leading to the eastward, and contains a large bázár, where boatmen recruit their stores of provisions and water.

HARUA, a village in Báлиндá Fiscal Division, Basurhát Subdivision. A fair is held here on the 13th Phálgun (February) of every year, in

honour of Pír Goráchánd, a Muhammadan missionary who lived nearly six hundred years ago. Tradition states that this holy man came to Báлиндá, accompanied by his servant, and settled on the banks of the Padmá, close to the house of one Chandraketu, a rich landholder and staunch Hindu. Goráchánd at once set to work to induce Chandraketu to embrace the faith of Islám. He performed several miracles before him, such as changing a piece of iron into a plantain, and causing a common fence to produce *champá* flowers. He also restored to life a Bráhmaṇ, who had been slain by the female monster 'Birojá. These miracles, however, did not shake Chandraketu's faith in the truths of Hinduism.

Unsuccessful in his attempt to convert Chandraketu, Goráchánd next proceeded to Háthiágarh Fiscal Division, which was ruled over by Akhiánand and Bakánand, the sons of Rájá Mohidánand, who practised human sacrifice, offering up one of his tenants every year. On the occasion of Goráchánd's visit, the lot for the next victim had fallen upon one Múmín, the only Muhammadan tenant of the Rájá. Goráchánd offered to become the proxy of his co-religionist, but when taken before Bakánand he refused to fulfil his promise. A fight then ensued, in which Bakánand was slain. Akhiánand, on hearing of his brother's death, invoked the aid of his guardian deity, Siva, who supplied him with a weapon with which he took the field against Goráchánd, and severely wounded him. Goráchánd asked his servant to procure some betel-leaves to apply to the wound, but he could not obtain any. Hence it is said that betel-leaf can never grow in Háthiágarh, and it is remarkable that none is cultivated there. Goráchánd returned wounded to Kulti Beháří, about four miles from Haruá, where he was abandoned by his servant, who gave him up for dead. It is said that a cow belonging to two brothers, named Kinu and Kálu Ghosh, daily came to Goráchánd and gave him milk, and that his life would have been saved if he could have sucked unobserved for six days successively. It happened, however, that the milkmen, having failed to get any milk from the cow for four days, watched her, and discovered her in the act of giving suck to Goráchánd. Thereupon the latter, feeling his end approaching, requested the milkmen to inter his body after his death, according to the rites of the Sayyids. He soon afterwards expired, and was buried at Haruá on the 12th Phálgun. It happened, however, that the burial of Goráchánd by the milkmen was observed by another man, who repeatedly taunted them with the act, and

threatened to expose them, so as to put them out of caste. One day the brothers, being unable to bear these taunts any longer, killed the man in a passion, and were taken for trial before Alá-ud-dín, the Subahdár of Gaur. The wives of the milkmen went to Goráchánd's grave and related their misfortunes, when the holy man suddenly rose from the tomb. He immediately repaired to Gaur, arrived before the governor in time to have the brothers released, and returned home with them. Goráchánd had not forgotten Chandraketu; and in order to bring him into trouble, he proceeded a second time to Gaur, and got one Pír Sháh appointed as Governor of Báлиндá. The new governor, soon after his arrival, sent for Chandraketu. The latter obeyed the summons; but having considerable misgivings as to the result, he took the precaution of taking a pair of carrier-pigeons with him, and told his family that, in the event of fortune turning against him, he would let the pigeons fly, and their reappearance at home would be the signal for the female members of his family to destroy themselves. Pír Sháh harassed Chandraketu so much, that he lost heart and let loose the birds. As soon as his family perceived the return of the pigeons, they drowned themselves. Chandraketu was ultimately released, but on his return he followed the example of his relatives and committed suicide. The village of Haruá probably owes its name to its containing the *hár* or bones of Goráchánd, who was buried here. A masonry tomb is erected over them, and the fair is usually held at this spot for a week in February. For a long time the descendants of the brothers Kinu and Kálu Ghosh enjoyed the proceeds of the fair, but the family afterwards became extinct, and the tomb is now in the charge of Muhammadans. The Governor Alá-ud-dín allotted an estate of five hundred acres of land for the maintenance of the tomb, and the lands are held nominally for this purpose to the present day.

NARIKELBARIA, a small village in the north-east corner of North Baliá Fiscal Division, Basurhát Subdivision. This village is noted as the spot where the rebel fanatic Titu Miyán came into conflict with the British troops in November 1831. This man had made a pilgrimage to Mecca, where he met with Sayyid Ahmad, the founder of the Indian Wahábí sect, and on his return to Bengal became an enthusiastic preacher of the reformed faith. The Revenue Surveyor states that the rebellion took its immediate rise from the landholders of the neighbourhood trying to impose a tax on Musal-

mán beards. It appears that Titu had ordered his followers to wear beards of a certain length, upon which the Hindu landlords imposed a tax of half a crown on each Muhammadan tenant who wore a beard. This and other petty oppressions were resisted; and Titu Miyán, at the head of an infuriated peasant following, commenced a pillaging tour on all the Hindu landlords in the neighbourhood. ¹ A series of agrarian outrages followed, ending in the insurgents entrenching themselves in a fortified camp, and defying and beating back the English authorities with some slaughter. The whole of the country north and east of Calcutta, including the 24 Parganás, Nadiyá and Farídpur, lay at the mercy of insurgent bands between three and four thousand strong. The sectaries began by sacking a village in Farídpur District, because one of the inhabitants refused to accept their divine mission. In Nadiyá District, a second village was plundered, and a mosque burnt down. Meanwhile contributions of money and rice were levied from the Faithful; and on the 23d October the insurgents selected the village of Nárikelbáriá in the 24 Parganás for their headquarters, and erected a strong bamboo stockade around it. On the 6th November they marched out to the number of five hundred fighting men, attacked a small town, and after murdering the priest, slaughtered two cows, with whose blood they defiled a Hindu temple, and whose carcasses they scoffingly hung up before the idol. They then proclaimed the extinction of the English rule, and the re-establishment of the Muhammadan power. Incessant outrages followed, the general proceeding being to kill a cow in a Hindu village, and if the people resisted, to murder or expel the inhabitants, plunder their houses, and burn them down. They were equally bitter, however, against any Muhammadan who would not join their sect; and on one occasion, in sacking the house of a wealthy and obdurate Musalmán, varied the proceedings by forcibly marrying his daughter to the head of their band.

After some ineffectual efforts by the District Authorities, a detachment of the Calcutta Militia was sent out on the 14th November against the rebels. They, however, refused all parley; and the officer in command, being anxious to save bloodshed, ordered the Sepoys to load with blank cartridge. The insurgents poured out upon us, received a harmless volley, and instantly cut

¹ *The Indian Musalmáns*, by W. W. Hunter, pp. 45-47; 2d ed. 1871.

our soldiers to pieces. All this took place within a few hours' ride from Calcutta. On the 17th, the Magistrate got together some reinforcements, the Europeans being mounted on elephants. But the insurgents met them, drawn up in battle array, a thousand strong, and chased the party to their boats on the river, cutting down those who were slowest in retreat. It now became necessary to deal with the rebels by means of regular troops. A body of Native Infantry, with some Horse Artillery and a detachment from the Body-Guard, were hastened out from Calcutta. The insurgents, disdaining the safety of their stockade, met the troops upon the open plain, with the mangled remains of a European, who had been killed the previous day, suspended in front of their line. A stubborn engagement decided their fate. They were driven back pell-mell into their entrenchment, and the fortified camp was taken by storm. Titu Miyán, the leader, fell in the action. Of the survivors, three hundred and fifty in number, a hundred and forty were sentenced by the Court to various terms of imprisonment; and one of them, Titu's lieutenant, was condemned to death.'

GOBARDANGA, a large village on the eastern bank of the Jamuná, in the north of the District, in Basurhát Subdivision. I have given the details of its population, etc., on pages 89 and 123. A tradition has it that this village is the spot where Krishna tended his flocks; and on the opposite side of the river is an embankment called Gopinípotá, where it is said that Krishna dwelt for some time with the Gopinis, or shepherd maids of Brindában. Kanháinátsál is a small village adjoining Gobardángá, the name of which signifies 'Krishna's pleasure-seat.' It is now known for its sugar manufactory. Gobardángá is now the family residence of one of the wealthiest zamíndárs of the District, and contains a school, a charitable dispensary, and a large bázár.

JAGATDAL, a village in the north of the District, on the Húghí, opposite the French Settlement of Chandarnagar. A line of double ditches and two large tanks it contains, are said to be the remains of a fort erected in the sixteenth century by Rájá Pratápáditya for the residence of his family.

BASANTPUR, the principal village in Dhuliápur Fiscal Division, Sátkhirá Subdivision, is situated at the confluence of the Kálindí and Jamuná rivers; and its position gives it importance, owing to the extensive traffic carried on with the Eastern Districts, as all boats put in here for provisions and fresh water, and also for repairs.

The river affords good anchorage for country boats of any burden. The Revenue Surveyor in 1857 stated that it contained 109 houses, and an adult population of 224 souls.

ISWARIPUR, in Nakipur Fiscal Division, Sátkhirá Subdivision, is situated on the Jamuná river, at the point where the Kadamtali branches off from it. Its old name was Yasohara (Jessor); and I have related, in my Statistical Account of Jessor District, how this name got transferred to the present town of Jessor. Its name, Iswaripur, is derived from a temple dedicated to Kálí, 'the supreme goddess.' The following legend regarding the place is quoted from Major Smyth's Report, pp. 100-101:—'It was the residence of a very powerful Rájá named Pratápáditya, who was looked upon as the greatest sovereign who had ever reigned in Bengal. He adorned the seat of his Government with noble buildings, made roads, built temples, dug tanks and wells, and, in fact, did everything that a sovereign, desiring the well-being of his subjects, could do. At Iswaripur he built a temple, dedicating it to the goddess Kálí, and also a large fort, both of which are still in existence. The goddess, pleased with the zealous devotions of the Rájá, and his charity to all around, appeared to him, and, bestowing a blessing on him, said that, in consequence of his exalted piety, she would always aid him in every difficulty, and would never leave him till the Rájá himself drove her from his presence. On the strength of this, he made war on all his neighbours, and, through the goddess' protection, came off victorious in every battle, and all around acknowledged his independence. After reigning many years in peace amongst his subjects, he took it into his head that at his death the throne might be usurped by his uncle and family, setting aside the rights of his own sons. To prevent such an occurrence, he had them all assassinated. The uncle's name was Basant Rái. An infant, the son of Basant Rái, was, however, saved from the general massacre by his mother throwing him out of the window, when he was picked up by the Rání, who carried him to her own apartments, and there brought him up unknown to the Rájá, naming him Kachu Rái. When this youth was grown up, some attendant in the palace divulged to him the secret of the massacre that had taken place in his infancy, on hearing of which he started off to Dehli to inform the Emperor Jahángír of what had happened. The Emperor, indignant on hearing of the actions of Pratápáditya, ordered him to be brought to Dehli, deputing his General Mán Sinh with an

army to lay siege to him in his palace, who, after many difficulties, at length arrived in the vicinity of Iswaripur.

‘Rájá Pratápáditya, in the meanwhile, had become very tyrannical towards his subjects, beheading them for the least offence. The goddess Kálí, seeing all this, was anxious to revoke her blessing; and to effect this, she one day assumed the disguise of the Rájá’s daughter, and appeared before him in Court, when he was dispensing his so-called justice by ordering a sweeper woman’s head to be cut off for having presumed to sweep the Court of the palace in his presence. The ministers and courtiers were amazed at the impropriety of the Rájá’s daughter in appearing before them. The Rájá also seeing his daughter (not entertaining the idea that it was the goddess in disguise), ordered her out of Court, and told her to leave his palace for ever. The goddess then discovered herself, and reminded him of her former blessing and promised aid, until he drove her from his presence. To prove to him that her words were true, and that she would no longer assist such a tyrannical monster, she caused the temple he had built to be changed from its original position, and told him that he should henceforth be left to himself. It was after this occurrence that Mán Sinh made his appearance at Iswaripur; and after a severe battle, in which many thousands on both sides fell, Pratápáditya was taken prisoner, and carried in an iron cage to Dehli. He took the precaution, when in the cage, to have a pair of very handsome pigeons with him, to endeavour therewith to purchase his release from the Emperor; but told his servants before his departure, that, in the event of his being condemned to death by the Emperor, he would let fly the pigeons, and on their appearance at Iswaripur all his family were to go out on the river in a boat, and there sink it and drown themselves. When the Rájá was brought before the Emperor at Dehli, he prostrated himself before him, and sought his mercy, on account of his previous good reign, before he was tempted by the goddess Kálí. The Emperor overlooked the Rájá’s offences, set him at liberty, and restored him to the throne. Fortune, however, had turned against him; he had left his two pigeons in the cage with the door open, and whilst before the Emperor the birds escaped and flew back to Iswaripur, which his family no sooner perceived, than they went and drowned themselves, according to his directions before he left. The Rájá immediately returned to the Emperor and told him of his misfortune, on which the Emperor

gave him a swift horse that he might ride at once to Iswaripur, and so prevent the total extermination of his family. He, however, arrived too late, and found that his family were no more; whereupon he shared their fate, and drowned himself also. A pestilence shortly afterwards broke out, in which thousands perished; the place became depopulated, and is now the abode of tigers and other wild animals.' The latter part of this legend will be at once recognised as almost identical with that of Chandraketu mentioned at page 113, and probably both of them refer to the same event. A few of the old buildings of Iswaripur were in existence in 1857, especially the Tengah Masjid, a hundred and fifty feet long, with five domes, the remains of the fort, and ruins of a portion of the temple before its position is said to have been changed by the goddess.

PRATAPNAGAR, the principal village in Jámirá Fiscal Division, Sátákhírá Subdivision, situated on the bank of the Kholpetuá river. The village contains a large paddy mart; and in 1857 was a noted place, and contained the principal revenue court of the local landholder.

BUDHATA, in Bháluká Fiscal Division, Sátákhírá Subdivision, was once a very flourishing place; and ruins of extensive masonry buildings and landing-places are still visible. In 1857 it contained a police station, bi-weekly markets, and bázár, in which were situated a salt warehouse (*golá*) and many rice granaries; also a set of twelve temples dedicated to Siva, called *Dwádas mandir*, and which are still extant; some extensive mango groves, and a landholder's revenue court. Annual fairs are held at Budhátá during the Hindu festivals of the Rás-játrá, Durgá-pújá, and Kálí-pújá.

ASASUNI, a village and police station in Bháluká Fiscal Division, Sátákhírá Subdivision, is situated at the junction of the Sobnálí and Asásuní rivers, and is an anchorage place for boats proceeding to the eastward whilst waiting for the tide. The village contains a large bázár, and is the seat of considerable local trade. An annual fair is held here during the Dol-játrá.

CHANDPUR, another village in Bháluká Fiscal Division, inhabited principally by Musalmáns. In 1857 it contained 'a bázár, bi-weekly market, native school, cloth manufactories, rice granaries, salt golás, masjids, the shrine of a Muhammadan saint named Chandrí Pír, and the seat of a landholder of very opulent and ancient family.'

NAOPARA and SANKARKATI.—Two small villages in Bháluká

Fiscal Division, remarkable merely as being the seats of large fairs held during the Durgá-pújá, Dol and Rath játrá, and which are numerous attended.

MAGRAHAT, a market village carrying on an important produce trade, in Barídháti Fiscal Division, Báruipur Subdivision. It also contains a Christian Church for native converts, and in 1857 was one of the stations of the Society for the Propagation of the Gospel. The Church is capable of holding about a hundred and fifty persons, and was erected at a cost of £666, 10s. od. The Christian community in the village and vicinity numbered in 1857 about two thousand souls.

BASRA, a village in Maidánmal Fiscal Division, Báruipur Subdivision, situated on the Bidyádhari river, is an important depot of the timber trade of the Sundarbans, and also a station on the Calcutta and South-Eastern State Railway running to Port Canning. The following local legend accounts for the rise of the present wealthy family of landholders in the Subdivision, and is extracted from the Revenue Surveyor's Report, page 71:—'It appears that a great part of Maidánmal Fiscal Division was formerly a dense jungle, overrun with wild beasts, and that the ancestor of the present *samíndár*, Sadánand Chaudhri, obtained a grant of it from the Emperor of Dehli. A *fakír*, by name Mobrah Ghází, took up his residence in a part of this jungle called Básrá. This *fakír* overawed the wild beasts to such an extent, that he always rode about the jungle on a tiger. The *samíndár* found himself unable one year to pay his revenue, when the Emperor ordered him to be arrested and brought to Dehli; on which his mother sought the *fakír's* assistance in getting her son released, who promised to help her. He thereon caused the Emperor to dream as follows:—Mobrah Ghází, surrounded by wild beasts, appeared to him, saying that *he* was the proprietor of the Maidánmal jungle, that the revenue due by the *samíndár* would be paid from his treasures buried in the jungle, and desired the Emperor to release the *samíndár*, threatening him with every misfortune if he disobeyed. The Emperor awoke and had the dream written down, but paid no attention to it. The next morning he ascended his throne, but instead of his usual attendants and courtiers, he found himself surrounded with wild beasts. This brought the subject of the dream to his mind, and in great fear he at once ordered the release of the landholder, and sent him back to Maidánmal with an escort, instructing him at

the same time to ascertain the spot where Mobrah Ghází's treasures were hid, to dig them up, and to remit his revenue to the royal treasury at Dehli. On reaching home, the *samindár* informed his mother of all that had happened, and especially of the instruction regarding the treasure. She went immediately to Mobrah Ghází, who at her request pointed out the place where the treasures were buried, and ordered her to dig them up and take them away. He then mysteriously vanished. The mother and son dug them up next day, sent the Emperor his revenue, and transferred the remainder to the *samindári* coffers. In gratitude to Mobrah Ghází, he wished to erect a mosque in the jungle of Básrá for his residence; but he was prevented in a dream, in which the *fakír* appeared to him, saying that he preferred living in the jungles, receiving offerings from all who came to cut wood, and that he required neither mosque nor house of any kind. The *samindár* then ordered that every village should have an altar dedicated to Mobrah Ghází, the king of the forests and wild beasts; and warned his tenants, that if they neglected to make offerings before proceeding into the jungles, they would certainly be devoured. These altars to Mobrah Ghází are common in every village in the vicinity of the jungles, not only in Maidánmal, but in all the Fiscal Divisions adjoining the Sundarbans; and woodcutters never go into the jungle without invoking Mobrah Ghází's protection. A number of *fakírs*, who call themselves descendants of Mobrah Ghází, gain their livelihood by the offerings made on these altars by woodcutters and boatmen. The custom is for the *fakír* to go to the spot where the wood is to be cut, and remain there three days without food, during which time Mobrah Ghází appears to him in a dream, marking out the precincts within which wood can be cut by lopping branches from the trees. Prayers and offerings are then made, and the woodcutters warned not to go beyond the boundary marked out. When the boat is filled, offerings are again made, and one or two rupees are given to the *fakír*. It is strange enough that these woodcutters are very seldom carried off by the tigers which everywhere infest the jungles; they go in without fear, the hatchet required to hew the timber being their only weapon and means of defence.'

DHAMNAGAR, a village in Báruipur Subdivision, which contains the house of a Hindu Rájá named Dastídár, who drowned himself in order to escape being dishonoured by the Muhammadans. There is a tank in the village, in the midst of which grows a *pipal* tree;

and the people have a tradition that it springs from the top of a temple buried beneath the water.

SHAHZADPUR, called also Ghar Dewálí, a village in the south of Maydá Fiscal Division, Báruipur Subdivision. The Revenue Survey Report states that the village site was 'dense jungle in 1822, when Captain Prinsep surveyed in the vicinity. It has since been cleared, and the appearance of the country would lead one to suppose that it must have been a place of some consequence formerly. A tale is told of the *fakír* of Básrá, Mobrah Ghází, having married a Rájá's daughter whose Court was held in Sháhzádpur, and having planted four trees to commemorate the occasion, of which three are said still (1857) to remain.'

COMPARATIVE IMPORTANCE OF THE TOWN AND RURAL POPULATION.—It is difficult to give any estimate of the comparative importance of the town and rural population. The Collector reports that the proportion of criminals is less in the interior than in the larger towns. There is also a growing public opinion among the town population, which is wanting among the rural inhabitants. But no marked inclination is perceptible on the people to gather into towns and seats of commerce, and, with the exception of places where any particular industry is carried on, the people do not generally appear to be tending towards city life. Although the Collector states, that with the exception of Calcutta and its suburbs, purely non-agricultural communities do not exist in the District, the Census returns disclose the number of male adult non-agriculturists scattered throughout the District, as considerably in excess of the male adult cultivators. Thus, excluding the town of Calcutta, the number of male adult agriculturists is returned at 356,693, and the male adult non-agriculturists at 420,986. The explanation probably is, that a large number of persons who combine other pursuits with that of agriculture have been classed as non-agriculturists.

Before entering specially upon the agriculture and rural aspects of the District, it may be well to exhibit at a glance the proportion of the town population to the general inhabitants of the 24 Parganas. Including Calcutta, there are only nineteen towns in the District with a population exceeding 5000 souls. The total urban population thus disclosed amounts to 966,384. But from such calculations the city of Calcutta must be excluded, as it owes its existence chiefly to non-native influences and foreign trade. Deducting it, but including its suburbs, a town population of 518,783 remains; exclud-

ing the three suburban municipalities of Calcutta, only 171,739 remain as the population in towns of over 5000 inhabitants. Making the same deductions of Calcutta and its three sets of suburbs from the general inhabitants of the District, I find that the rural population amounts to 1,691,264 against the 171,739 shown in the Table as living in towns. I have already mentioned that even these 'towns' are often mere clusters of villages united for municipal purposes. Thus the so-called town of Bārásat is made up of forty-one villages, a great majority of whose inhabitants live by agriculture. The Muhammadans form a fair proportion of the town population. They constitute 38·4 per cent. of the whole inhabitants of the 24 Parganas, and 32 per cent. of the town population, as shown in this Table. The net results, therefore, are, that in the Metropolitan District of the 24 Parganás, with an area of 2536 square miles and a total population of 2,657,648 souls, the purely rural inhabitants number 1,691,264; while, excluding Calcutta and its three sets of suburbs (*i.e.* the first four entries in the following Table), the total urban population in towns or village-unions of 5000 inhabitants or upwards, only amounts to 171,739. The District, exclusive of Calcutta and its three sets of suburbs, contains a total population of 1,863,003 souls.

RETURN of POPULATION in TOWNS containing more than 5000 Inhabitants in the District of
24 PARGANAS.

Names of Towns.	Area in Square Miles.	Hindus.	Muham- madans.	Bud- dhists.	Christians.	Others.	Total.	Gross Municipal Income.	Gross Municipal Expenditure.	Rate of Taxation per head.
Calcutta, .	8'00	291,194	133,131	869	21,356	1051	447,601	£ ...	£ ...	s. d. ...
Suburbs of Calcutta, .	23'17	152,751	100,610	140	3,534	114	257,149	32,525	33,228	8 2 61
South Suburban Town, .	19'22	40,064	22,107	...	407	54	62,632	2,198	2,572	18 0 8
North Suburban Town, .	6'88	24,215	2,976	...	46	26	27,263	1,268	1,109	11 0 11
Agarpurá, .	...	21,355	5,250	...	192	4	26,801	1,056	897	16 0 9
Naihati, .	...	20,565	3,154	...	11	...	23,730	660	544	12 0 6
Nawalganj, .	...	13,388	3,113	...	19	5	16,525	669	664	3 0 9
Kalinga, .	...	8,737	6,940	...	10	...	15,687	387	337	2 0 5
Basurhat, .	12'38	6,845	5,259	...	1	...	12,105	340	334	18 0 6
Bárisat, .	6'90	5,325	5,133	...	30	10	11,822	363	289	4 0 7
Bághjálá, .	...	4,952	4,358	...	19	16	9,718	307	172	2 0 0
Barnackpur, .	1'39	4,435	3,548	...	1,063	28	8,991	235	235	9 0 0
Sáthir, .	12'20	7,208	4,544	...	...	...	8,979	253	297	12 0 0
Jamagar, .	3'26	4,917	564	...	...	...	7,772	230	145	0 0 7
Gohardangá, .	...	4,917	2,024	...	...	11	6,952	356	307	10 1 0
Kalárod, .	...	2,335	3,602	...	...	...	5,937	121	152	18 0 4
Káthiáti, .	...	3,851	1,829	...	...	...	5,680	117	112	9 0 4
Táki, .	...	4,443	818	...	...	...	5,261	192	171	10 0 8
Dum-dum, .	1'42	2,586	1,201	...	1,392	...	5,179	97	97	4 0 4
Total,	...	625,815	310,161	1009	28,080	1319	966,384	41,382	41,669	15 0 81*

* The average of Municipal Taxation per head in the last column is exclusive of 'Calcutta' and the 'Suburbs of Calcutta' (No. 1 and No. 2 in the Table).

In the average municipal taxation I have excluded Calcutta and its suburbs, as their circumstances are altogether different from the municipal taxation of rural towns. The above Table shows that the municipal taxation throughout the District, exclusive of Calcutta, but including the suburbs, in towns of over 5000 inhabitants, is £0, 1s. 7d. per head. These are the towns in which the municipal system is most fully developed; and if the 'Suburbs of Calcutta' (No. 2 in the Table) are deducted, the average is 8½d. The returns for Calcutta, after deducting transfer accounts and balances, show a municipal income of £283,576, 18s. od.; expenditure, including 'extraordinary' from loans, £322,283; rate of municipal taxation, £0, 12s. 8d. per head.

VILLAGE INSTITUTIONS.—In the vicinity of the towns, the influence of the English Courts has greatly affected the ancient village corporations. In the more sequestered parts, the whole internal organization of the village is in the hands of a few influential men, who hold their offices either by hereditary right, or are selected by the people themselves. These decide disputes on boundary matters, caste questions, family dissensions, etc., and it is a very rare occurrence for such matters to find their way into our Courts. The principal of these rural officers is the *mandal*, or Village Head; and the following paragraphs regarding his status, occupation, etc., are condensed from a report on the indigenous agency employed in the Census, by Mr. Verner, C.S.

The title seems to have originated during the Muhammadan rule, when the holders of the post had considerable influence in the village (literally the head of a village circle, *mandal*). The present decline in their position and power appears to be the result rather of our system of administration than of the encroachments of the landholders. The Deputy Magistrate of Báruipur states that at present, as the villagers are not legally bound to obey the *mandals*, they only meet with obedience so long as the people regard them as friends, and have confidence in them. The office is hereditary, and ordinarily there is no election by the people or appointment by the local landholder. Out of a list of 985 village heads, Mr. Verner mentions that in 913 the father had held the post, and in 861 cases both father and grandfather had been village *mandals*. As an instance of the hereditary nature of the post, Mr. Verner cites one village in which the *mandal* was only nine years old, but states that there was no thought of appointing another person more fit for the

post. Generally the succession goes by primogeniture, the eldest son taking the father's place; but this rule is far from absolute. If a younger son shows higher qualifications than the eldest, the latter is sometimes set aside. A younger son who could read and write would be preferred to his elder brother who could not. It is in the Police Circles of Husainábád, Haruá, Matlá, Pratápnagar, and Mathurápur, that village heads are principally found whose fathers and grandfathers have not held the same post before them. This, however, was to be expected, as several new villages have lately sprung up in the Sundarban lots within these Police Circles. In the case of a new village, or one in which the *mandal* dies without leaving any near male relatives, it becomes necessary for the villagers to choose a head man, and it does not seem that the landholder has any voice in the matter. In new villages, the landholder's steward has sometimes a powerful voice in the selection of a head man; but this is due to his legitimate influence as one of the leading persons of the village, rather than to any fear of his invoking the interference of the landholder. In villages where the post is hereditary, the landholder never interferes. As a general rule, there is one *mandal* to each village; but there are many exceptions to this, and in some cases there are two or three, and in exceptional ones as many as six. The plurality of *mandals* in one village is sometimes due to the fact that there have been for generations two or more factions in the village; sometimes to there being one head for Hindus and another for Muhammadans; and sometimes to the village being large or scattered, or divided into several separate quarters. On the other hand, where a small village adjoins a large one, there is often only one head man for the two, and where several small villages lie together, only one for the whole.

It might be expected that these village head men would be selected from the gentry and higher castes of the country. Mr. Verner's inquiries in the 24 Parganás, however, show exactly the contrary to be the case. He succeeded in obtaining a list giving the caste of all the village heads in the District, with the exception of the Police Circle of Bárásat. Out of a total of 5818 head men, only 9 were Bráhmans, 6 Rájputs, and 4 Káyasths. The Hindu Súdra castes furnished no less than 3524 village heads, ranging from the respectable blacksmith and barber castes, down to the detested leather dealers and *chandáls*. About one half of the total number of Hindu village heads belong to the fishing or boating castes. The

Musalmán community have 2262 village representatives, and the Native Christians 13; making a total of 5818 *mandals* throughout the whole District, with the exception of Bárásat Police Circle.

The influence and functions of these head men is generally in a direct ratio to the distance of the villages from towns, high roads, and water ways. It is in the purely rural tracts that the village *mandal* retains his power. He decides small boundary disputes; settles quarrels between village cliques; and sometimes acts as judge in domestic differences, such as those arising out of counter claims to property held jointly by a family. He is also called upon in several parts of the Sátkhirá, Báruipur, Bárásat, and Diamond Harbour Subdivisions to interfere in questions of caste, but in other sections of the District he appears to have no special voice in matters of this sort. He often seems to have but little independent authority; but when any question arises such as those above referred to, his function is to summon together several respectable persons to consider it: of course, under these circumstances, his own influence varies according to his personal qualities. There are village *mandals* who in such cases virtually decide the matter at issue according to their own way of thinking, their influence being great; while others have little more authority than one of the ordinary members of the assembly. Beyond the public opinion of the village, they have no way of enforcing their decisions. Mr. Verner states that many cases came before him judicially, in which the decision of the village *mandal* had been disregarded; but that in a large number of small cases it is accepted without the interposition of our civil or criminal courts.

Speaking of the District as a whole, the village *mandal* may be said to get no regular remuneration for his office, although, in Naiháti Police Circle, several of those who derive their descent from the village heads appointed by Rájá Krishna Chandra Rái, *samíndár* of Nadiyá, hold rent-free lands, fisheries, etc., which they say were allotted to their forefathers in consideration of their office. In many parts of the District they are indirectly remunerated, by being exempted from the payment of anything towards the support of the village watchmen. They often get a few pice at marriages, and sometimes also receive a present of sweetmeats at the worship of the gods. The village *mandal* is often invited to feasts and ceremonies, and meets with the consideration due to a man looked up to and consulted by his fellow-villagers. Mr. Verner adds, that

'it is evident that the institution of village heads is deeply rooted among the people. Witness the fact that in every new village a *mandal* soon appears, and that scarcely any village can be found without a *mandal*. At the same time, it is obvious that his power and position are weak and undefined. His authority is on the wane, and this not by reason of the influence of the *zamindárs*, but owing to the form of executive administration that has grown up under the British Government. It is probable that by degrees his shadowy power, such as it is, will disappear, and then the name will fade away likewise, and village *mandals* will be at last unknown. Our police and judicial systems, as at present constituted, are hostile to him and his influence.'

The other village officers still met with are the Bráhmaṇ priest, barber, washerman, blacksmith, and watchman. The first receives an allowance of grain and the offerings made by the villagers to the gods. The offices of village barber and washerman are hereditary, and the holders are paid in grain. The former, however, besides his regular remuneration, receives presents at births and marriages, generally a small sum of money or a present of clothes. There is usually one blacksmith to every collection of two or three small villages; he receives no settled rate of remuneration from the village as a whole, but is paid by the persons employing him, according to the work done, either in rice or money. The village watchman is allowed to hold a small plot of village land rent free. This is very seldom sufficient for his maintenance, and is supplemented by an allowance of grain or a small sum of money.

MATERIAL CONDITION OF THE PEOPLE.—The rise in prices and wages, the decrease in the number of money-lenders, the general use of ornaments among females, and the increase in the number of huts and masonry buildings, are all striking proofs of the improvement of the condition of the people. The Collector states that in olden times a large proportion of the rural population could only afford a single meal of rice a day, but these cases are now very exceptional. The report of the Orissa Famine Commissioners further indicates that the purchasing power of the people was far greater in 1866 than in 1770, or at the time of any other of the earlier famines in Bengal. With regard to the mode of life and daily avocations of the people, I extract the two following paragraphs from the Revenue Surveyor's Report, 1857:—'The Bengali rises with the early morn, invokes his deity to preserve him from all perils and dangers, employs his

thoughts on the duties he has to perform during the day. The *samindár* or farmer thinks over the collection and payment of his revenue; the merchant on the sale of his goods; the cultivator on his crop, or the tilling of his land; the woman on her household affairs; and each prays not to be led into folly or extravagance. Their meal-times are various. Those who have little or nothing to do, usually take their first meal between ten and eleven o'clock; such as have public offices to attend, make their first meal about nine o'clock; the cultivator or labourer makes one meal before he proceeds to his out-door work, a second on his return about noon; and all finish off with a meal about nine o'clock at night. Their food consists of rice, fish or kid made into curry, and vegetables, according to their means, water being the only beverage. They employ their leisure hours in gambling, dice, card-playing, music, singing, dancing, and the performance of plays, in all of which they excel more or less according to their own ideas.

'Their household affairs are looked to entirely by the females. The wife's occupations during the day are as follow:—She rises early, propitiates the deity that the day may prove auspicious to her, sweeps and cleans the house; washes the kitchen utensils, and copper basins used in the worship of the domestic gods; prepares and cooks the meals; distributes them to the members of the family, and takes to herself what remains. The best portion of the food is allotted to the males, the worst reserved for the females. After the meal, she cleans all the dishes, brings water from the tank or river, and before nightfall prepares the house lamps. During her hours of relaxation she employs herself in spinning thread, cleaning cotton, pounding and husking paddy, etc.; while her husband, if an idler, is engaged in gambling, or wasting his time in some other frivolous way; if industrious, in looking after his crop, etc. The boys are usually engaged in assisting their parents in the field, or looking after the cattle. Some attend the Bengali school or *pátsáld*, when there is one in the village, learning to read and write; and others idle all day. The girls assist chiefly in the household duties, and look after the younger children.'

DRESS.—The better classes of Hindus generally wear a cloth fastened round the loins, and falling to the knee (*dhuti*); over this a long cotton robe, fastened on the right shoulder (*chapkán*), with a white scarf (*chádár*) tied round the waist, one end being thrown over the shoulder; as well as a pair of shoes or slippers. The

wealthier among the Muhammadans wear a pair of white or coloured cotton drawers (*páijámá*) reaching to the ankle; a cotton robe, which, to distinguish him from the Hindu, he buttons on the left shoulder; a turban, and a pair of shoes or slippers. The ordinary dress of a well-to-do shopkeeper consists of a waistcloth (*dhoti*), a cotton sheet or shawl (*chádár*), and a pair of slippers; that of an ordinary cultivator or day-labourer is merely a waistcloth, and a napkin or towel (*gámchá*) thrown over the shoulders. The Revenue Surveyor thus describes the women's apparel:—'The close part of the Hindu female dress is a jacket with half-sleeves, which fits tight to the shape, and covers, but does not conceal, the bust. The remainder of the dress consists of a long piece of cotton or silk (*sári*), which is wrapped round the middle, and contrived so as to fall in graceful folds below the ankle on one leg, while it shows a part of the other. The upper end crosses the breast, and is thrown forward again over the shoulder, or over the head like a veil. The hands and feet are usually adorned with ornaments, and sometimes a jewel is worn suspended from the nose. Even the working class of women have their anklets and armlets of brass, and sometimes silver.' The jacket is characteristic rather of the up-country women than of the Bengalis.

DWELLINGS.—Only the wealthy classes live in brick houses; the shopkeepers and the husbandmen generally in mud huts. The building materials of a shopkeeper's house consist of bamboo, timber posts, and thatching grass or *golpátá* leaves. The cultivator's hut is even more primitive, and consists merely of bamboo, and thatching grass or *golpátá* leaves, with mud walls. The Revenue Surveyor states:—'These huts have no windows or apertures of any kind beyond the doorway, the only ventilation being through the small space left between the thatch and the top of the wall, which also serves the purpose of a chimney. No white-wash within; on the contrary, the blacker they become with the smoke, the more comfortable they are considered. The outsides are washed by the females of the family with a mixture of cow-dung and mud, which, when dry, gives them a somewhat cleanly appearance.' The number of rooms or huts to each household varies according to the condition of the family. A shopkeeper with a mother, wife, and three children, would have a hut with two or three verandahs for the dwelling of himself, wife, and children; and another hut, to serve both as a cook-house and as the dwelling of

his mother. A verandah is set aside, or sometimes a separate hut is built, for the purpose of receiving visitors and friends. The dwelling of an ordinary peasant, with the same sized household, would consist of a hut to dwell in, another small one for cooking in, and a cow-shed. A shopkeeper's household furniture comprises a plank bedstead (*takhtpash*), one or two stools, a till or box for money, a large chest for clothes and valuables, and the usual complement of brass and bell metal plates, cups, etc., for cooking and eating. All except the head of the house sleep on the floor. The furniture in the hut of an average peasant seldom consists of more than a common wooden chest, and a few brass plates, cups, etc. The whole family sleep on the earthen floor.

The small plot of garden or orchard land which surrounds every rural dwelling is thus described in an article which appeared in the *Calcutta Review*, reprinted in the Revenue Surveyor's Report:— 'The dense mass of vegetation in which all Bengalis delight to shroud themselves, and which encircles the rich landholder's palace as well as the peasant's hut, is everywhere more or less productive. It is composed of the materials for food or for building—the cocoa-nut, the bamboo, the jack tree, and the mango. There may be seen the slender stalks of the betel tree, and the towering stems of the cocoa-nut above them, their long arms waving in the breeze; on the other side, probably a thick garden of plantains, that curious link between the vegetable and the timber; in the background an underwood of wild cane, twining itself round everything of firmer bulk; and a little farther on, an undistinguishable mass of thorn, creepers, and underwood of every shade, length, and denomination. The husbandman must have his fruit trees and his bamboos, which yield him a return for no expenditure of labour but that required for gathering or cutting—his protection for the womankind, and his shade against the fierce sun of April and May. If he attains these primary objects he is content, no matter how much miasma may be exhaled from the decaying vegetation, how many diseases may lurk in that fair but deceitful mass of green foliage, how many reptiles and venomous snakes may be concealed in the unwholesome shades which surround his paternal inheritance. The sun, and the gaze of the passing neighbour, must alike be excluded. Grant him this, and he will endure with stoical fortitude the periodical fever, the steamy heat of the rains, and the foetid water which stagnates in the pools whence he has dug the materials for

his homestead site (*bhitā*), and which never feels the influence of the breeze and the light.'

FOOD.—The Collector in 1870 estimated the average monthly living expenses for the family of a well-to-do shopkeeper, the household consisting of six persons, as follows:—Rice, 14s.; salt, 1s. 3d.; oil, 2s.; pulses, 2s.; fish, 1s.; spices, 2s.; fuel, 2s.; clothes, 2s.; barber, washerman, religious ceremonies, etc., 6d.; total, £1, 6s. 9d. per month. For a peasant family of 6 persons: rice, 12s.; salt, 1s.; oil, 1s.; pulses, 2s.; spices, 1s. 3d.; clothes, 1s. 3d.; barber, washerman, priest, etc., 3d.; total, 18s. 9d. per month. The husbandman pays nothing for his fish or fuel, the former being caught by himself or his family from the nearest stream, and the latter gathered from the jungle. This estimate gives an average annual expenditure of £2, 13s. 6d. for each member of a shopkeeper's family, and £1, 17s. 6d. for that of an ordinary cultivator.

GAMES AND AMUSEMENTS.—The following account of the games and amusements of the people is condensed from the Revenue Survey Report. It will be seen that many of them are very similar to our English games. *Guldārā* differs from our trap-bat and ball only in a small piece of curved wood being substituted for our bat, and a stick for the ball, the game being played in exactly the same manner. *Hātududu* is a game similar to our prisoner's base. *Nun-kuti*, or the salt-house, is thus played:—A square is drawn on the ground, and subdivided into four smaller squares, one being called the *nun-kuti*. Two boys place themselves on the cross lines formed by the inner squares, to guard them and prevent their being crossed. A boy enters the square at the opposite corner to that called the *nun-kuti*, and the game consists in his passing through the other squares to the *nun-kuti* without being touched by the boys guarding it, and then returning in the same manner to the place he started from.

Their games of chance are the following:—*Pāsā*, a kind of draughts, played on a board shaped like a cross, the four arms being of the same length, divided into twenty-four squares, eight rows of three each, coloured alternately like a chess-board. It is played by either two or four persons, the players at opposite arms being partners. Each player has four men, and the game is played with three dice. The dice are thrown, and the player commencing with whichever of his four men he pleases, passes it on as many

squares as he has thrown points, the track being round the outer edges of the squares from arm to arm, until he arrives at the square he started from, when he passes up the centre row to the winning point. The game is won by the partners who get their eight men through the squares first. When one party has got his four men through, he still continues his turn with the dice for the advantage of his partner, who reckons the points thus thrown. There are several modifications of this game, but the foregoing is the most common way of playing it. *Pachisi*, or *das-pachisi*, is played on the same board as *pásá*, by two, three, or four people, each playing for himself. Six cowries are used instead of dice, and the points are numbered according as the cowries fall with the flat side up or down. Each player commences from the centre square of the inner row, the track being down the centre row to the extremity of the arm, then to the right and round the outer squares of each arm, and back to the square he started from. A man falling on a square occupied by another player has to begin the game again; and it is won the same way as in *pásá*, by one player getting his four men through the squares first. *Kupan*, a gambling game, played for stakes by the lower classes. It consists of a board divided into six squares, and numbered, with a six-sided teetotum numbered according to the squares on the board. The owner of the board spins the teetotum, and calls upon the players to stake their money on the numbers on the board. He then uncovers the teetotum, and the number on the board corresponding to the one indicated by the teetotum wins four times the sum he staked, the remaining stakes going to the spinner of the teetotum. *Satranj* or chess. This game originally came from India, and is played the same way as ours, with the exception that the king, when making his first move, has the option of taking the knight's move, and the pawn's first move is limited to a single square. The pieces are respectively called as follows:—The king, *rájá*; the queen, *mantri* or prime minister; castle, *nauká* or ship; bishop, *háthi* or elephant; knight, *ghorá* or horse; and pawn, *piáddá* or foot-soldier. *Bágh-bakrí*, or tigers and goats, a game similar to our fox and geese. It is played on a board divided into sixteen small squares, with diagonal lines drawn across it, and is won either by the tigers seizing all the goats, or by the latter moving in such a way as to avoid being taken, and blocking up the tigers so that they cannot move. There is also a variety of other games of chance played with pice or cowries—

Indian modifications of 'heads or tails' and 'odds or evens.' Cards, similar to those used by Englishmen, form a favourite mode of gambling among the people.

THEIR MUSICAL INSTRUMENTS are of three kinds, — drums, stringed and wind instruments. The former consist of the *pakhwáz*, *tabla*, *báyá*, *dhokak*, *khol*, *karotál*, *dhák*, *karadogri*, *tassá*, and *dhol*. These drums are of various shapes, some with but one end, others with two ; some are played like kettledrums, some with sticks, others with the hand. The stringed instruments consist of the *sítár*, a kind of guitar, the body of which is made of the dried shell of a pumpkin, the four strings being of iron or brass ; the *támpurá*, a kind of guitar, used as an accompaniment to the *sítár* when singing ; the *bin*, a double guitar with seven strings ; the *beháldá*, a description of violin ; and the *sárang*, a sort of small inverted violin generally used at performances by dancing-girls, accompanied by a drum and kind of tambourine (*mandirá*). The wind instruments are the *shándái*, which gives a sound something like a clarionet, and a kind of horn called the *bánk*.

CONVEYANCES.—I have already enumerated, at page 33, the different descriptions of boats and modes of water conveyance. On land, the richer class of natives use European carriages. The native conveyances used by the people are as follow :—The *kránchtí*, a primitive description of carriage, consisting of a double body on four wheels, and drawn by ponies. The *palanquin* is an oblong box with sliding doors on either side, and a pole at each end ; it is usually from five to six feet long, and two and a half feet broad, with a mattress inside. It is carried by four bearers on their shoulders. The *hackery*, or bullock cart, consists of a framework of bamboo, supported on two wooden wheels and a wooden axle ; drawn by two oxen. The *dulí* is a slight bamboo framework covered with coarse cloth, about two and a half feet square, with a bedding made of string woven across ; it is slung on a stout bamboo pole, and carried by two or four men. The *chaupáldá* is a kind of *dulí* measuring in the framework about five feet by four. This conveyance is used in marriage processions, and is gaudily decked out with tassels and fringe ; carried by four men on their shoulders. The *bonchá* is a conveyance used by the higher classes on occasions of marriage ceremonies, and usually reserved for the bridegroom ; carried by four men in the same manner as the foregoing. The *mahapa* is the bride's conveyance at marriage processions, and is decked out with

every possible finery ; it has a pole at each end, is open at the sides, and covered by a canopy. The *takhtarawán* is the royal conveyance ; has no poles, but is carried on men's heads. It has a very grand carved canopy, and is now only used occasionally at marriages.

AGRICULTURE, RICE CULTIVATION.—As elsewhere throughout Lower Bengal, rice forms the staple crop of the 24 Parganas. It consists of two great kinds, the *áus* or spring and *áman* or winter rice, each of which is again subdivided into numerous varieties.

Aus rice is generally sown on high ground. The field is ploughed when the early rains set in, ten or twelve times over, till the soil is reduced nearly to dust, the seed being sown broadcast in April or May. As soon as the young plants reach six inches in height, the land is harrowed for the purpose of thinning the crop and to clear it of weeds. The crop is harvested in August or September, as it ripens. The Collector gives me the thirty principal varieties of *áus* rice, as follow :—(1) *káliá jámirá*, (2) *súrjya mani*, (3) *tipuá khalí*, (4) *kersai*, (5) *káliá payángí*, (6) *Hari-nebu*, (7) *begún bichí*, (8) *sítáhdár*, (9) *khubni*, (10) *bánsphul*, (11) *gangá jalí*, (12) *parángí*, (13) *bení báchál*, (14) *phepári*, (15) *here káliá*, (16) *sultán jetá*, (17) *páná jhure*, (18) *áis bere*, (19) *áis mani*, (20) *ghisál*, (21) *dulsál*, (22) *piprá-sál*, (23) *karím-sál*, (24) *bená phulí*, (25) *káldándí*, (26) *matí-sál*, (27) *lakshmi páriját*, (28) *bhátná*, (29) *maládgur*, and (30) *maslot*.

Aman, or winter rice, is cultivated on low land. In May, after the first fall of rain, a nursery ground is ploughed three times, and the seed scattered broadcast. When the seedlings make their appearance, another field is prepared for transplanting. By this time the rainy season has thoroughly set in, and the field is dammed up so as to retain the water. It is then repeatedly ploughed until the water becomes worked into the soil, and the whole reduced to thick mud. The young rice is then taken from the nursery, and transplanted in rows about nine inches apart. If, by reason of the backwardness of the season, the nursery ground cannot be prepared by the sowing time in April or May, the *áman* rice is not transplanted at all. In such a case the husbandmen, in July or August, soak the paddy in water for one day to germinate, and plant the germinated seed, not in a nursery plot, but in the larger fields which they would otherwise have used to transplant the sprouts into. It is very seldom, however, that this procedure is found necessary. *Aman* rice is much more extensively cultivated than *áus*, and in favourable years is the

most valuable crop; but being sown in low lands, is liable to be destroyed by excessive rainfall. Harvest takes place in December or January. The Collector reports the ninety-nine chief varieties of *aman* rice as follow :—(1) *goromani*, (2) *kálá dyám*, (3) *máti chául*, (4) *kumrá jol*, (5) *bayár bánt*, (6) *dudhí bontá*, (7) *hoglá*, (8) *khájur churi*, (9) *dhalsár*, (10) *patndi*, (11) *dariá khuchi*, (12) *bayár nejá*, (13) *ákulyá*, (14) *karím-sál*, (15) *chait mallik*, (16) *sundar-sál*, (17) *bálidár*, (18) *kanakchor*, (19) *sarunati*, (20) *sítal-jirá*, (21) *peshwári*, (22) *latáman*, (23) *dád khání*, (24) *chiná khání*, (25) *kántá rangí*, (26) *bánsmati*, (27) *rándhant-págál*, (28) *bená phul*, (29) *paramánna sáli*, (30) *ráj bhog*, (31) *sítáhár*, (32) *chandra hár*, (33) *here*, (34) *kálápání*, (35) *kálángí*, (36) *juría*, (37) *banghotá*, (38) *bhása pánti*, (39) *boldár*, (40) *sádá boldár*, (41) *pántá-rási*, (42) *aman latá*, (43) *puđi*, (44) *moro*, (45) *ghikalá*, (46) *kálá kul*, (47) *dholá*, (48) *lál kalsi*, (49) *muktáhár*, (50) *birpálá*, (51) *dar meghi*, (52) *uttar meghi*, (53) *lauri*, (54) *péneti*, (55) *lokmayá*, (56) *bekí bájá*, (57) *káminí saru*, (58) *rám sál*, (59) *káminí bájá*, (60) *gandha tulsi*, (61) *chiná kándi*, (62) *helenchá*, (63) *poldár*, (64) *latá mug*, (65) *đurgá bhog*, (66) *kshirkon*, (67) *tál mugur*, (68) *helegarh*, (69) *menki*, (70) *chámpá*, (71) *garimari*, (72) *dhalsár*, (73) *hátí kání*, (74) *hanumán jatá*, (75) *katak saru*, (76) *jhát lájar*, (77) *dudhe bontá*, (78) *kom*, (79) *noná*, (80) *pánitarás*, (81) *nál kaíma*, (82) *saru nágrá*, (83) *lakshmi-bilás*, (84) *silhet*, (85) *saru dhali*, (86) *káminí*, (87) *marich sál*, (88) *gandha málati*, (89) *gandha bená*, (90) *rání sál*, (91) *tipu rám sál*, (92) *meghi*, (93) *naulatá*, (94) *talmaur*, (95) *gopál bhog*, (96) *bansur*, (97) *maipál*, (98) *piprá sál*, (99) *kártik rangi*.

No improvement seems to have taken place of late years in the quality of the rice grown in the 24 Parganás; but the area of rice-growing lands has somewhat increased, owing to clearances in the Sundarban jungles. The following account of the reaping and husking the paddy is condensed from Major Smyth's Survey Report :—When the paddy is ready for cutting, it is usually laid flat on the ground, which is done by two men pushing a bamboo over the field, one at each end; it thus becomes easier to cut, the reaper sitting instead of stooping to his work. The coarser kinds of rice have only their ears cut, with perhaps a foot of the straw, the remainder being left to rot for manure. When cut, the rice is carried home and stacked, the grain being afterwards either trodden out by cattle or beaten out on a board. The rice is generally kept in the husk until it is required for use. The cleaning or husking of the

rice is done by the following process :—As much as can be husked in one day is soaked in water during the night ; the following morning it is half boiled, and then spread out in the sun to dry. The actual husking is effected by means of an instrument called a *dhenki*—a wooden lever usually about six feet long and six inches in diameter, its end attached at right angles to a cylindrical piece of wood about eighteen inches long and four inches in diameter, bound with iron, which serves as a pestle. Two women work this machine ; one alternately presses down the end of the lever with her foot to raise the pestle, and then, by removing her foot, allows the pestle to fall into the mortar. The other woman removes the beaten grain and puts fresh into the mortar, which consists merely of a circular hollow in the ground, with a piece of wood in the bottom to receive the blow. Husking is sometimes done by beating the rice in a wooden mortar with a long upright wooden pestle ; sometimes also without boiling, but merely by drying the rice in the sun. The chaff is removed by placing the pounded rice and husks in a kind of flat basket, and allowing it to pour slowly from a height ; the breeze being sufficient to blow the husks away, so that they form a heap a short distance from where the rice falls. From forty-eight pounds to half a hundredweight of clean rice are usually obtained from a hundredweight of paddy ; the labourer employed in husking it is sometimes paid in money, but more generally in kind. The husk is used as food for cows, goats, swine, and poultry. It is also mixed with mud and cow-dung as a plastering for the outside of huts.

Besides the *aus* and *aman* crops, another description of rice known as *uri dhán* grows indigenously in the deep-water marshes of the 24 Parganás, and is occasionally used as food by the *Pods*, *Tiors*, and other fishing and boating castes of the 24 Parganás, who live and ply their avocation among the swamps. The plant looks like a confused mass of creepers floating on the water, and shoots forth its ears of grain in every direction. A peculiarity of this rice is, that the grain drops from the ear into the water when it attains maturity ; to prevent which, the fishing castes take a great deal of trouble in binding the ears together before the paddy ripens. This rice grows plentifully in the marshes, and is at the disposal of any one who is disposed to gather it. Very little is collected, however, except by fishermen or boatmen ; the swamps being deep ; and the result hardly worth the labour of binding the ears and collecting the grain. The rice is very small and thin, and the paddy has a long sharp

extremity like a grain of barley. A legend states that Mahádeva, when living among the Kochs, was compelled to work for them and sow paddy, and that he created this species of rice in order to save himself the trouble of ploughing, sowing, weeding, etc. From this circumstance, this rice, although an inferior grain, is considered to be pure like the *áman*.

The names by which rice is distinguished in the various stages of its growth are as follow :—*bij*, the seed ; *pátá* or *jáolá*, the seedling ; *gáchh dhán*, the young plant ; *thor*, the plant just before flowering ; *phulá*, flowering ; *kshirgáchhá*, the plant when in young ear ; *páká dhán*, ripe paddy ; *siddha dhán*, paddy boiled for husking ; *suska dhán*, paddy dried in the sun for husking ; *chául*, husked rice ; *bhát* or *anna*, boiled rice.

PREPARATIONS MADE FROM RICE, ETC.—The following account of the principal preparations made from rice is condensed from a report on the food of the people, by Dr. B. N. Bose, Civil Surgeon of Faridpur ; but as it applies equally to the 24 Parganás, I give it here :—*Khai* is obtained from paddy by roasting it on heated sand. The sudden exposure to heat distends the grain, and causes it to burst the husk ; it is then rubbed on a sieve with the hand, to remove the fragments of broken husk. This is a very light article of food, and is accordingly prescribed by native physicians as a lowering diet, both in its ordinary form and as *manda*, made by boiling it in water to the consistence of pulp, to which a little sugar or milk is sometimes added. The ordinary price of *khai* in the 24 Parganás is three-halfpence a pound. *Khai* also enters into the composition of a great many native sweetmeats, and is occasionally made from other grain besides rice, such as Indian corn, etc. *Khai* mixed with molasses becomes *murki*, and sells at a little over twopence a pound.

Another very light preparation of rice is *muri*, or parched paddy, which tastes, when fresh and properly made, not unlike biscuit. It differs from *khai* in the manner of its preparation, taste, and quality. Particular care is necessary in boiling the paddy from which the rice for this purpose is obtained. It has to be boiled twice, till the grain partly protrudes through the husk ; it is then dried by exposure to the sun before husking. It is next husked, and roasted on the fire in an open earthen vessel, a little salt and water being added from time to time. While this is going on, a quantity of sand is heated in another and larger vessel. Into this, as soon as it is sufficiently warmed, the rice is thrown by handfuls, and shaken up briskly for

a minute or two with a bundle of thin sticks, when the heated grains swell and burst. The sand is then passed through a sieve, leaving the *muri* behind. *Chirá* is made thus : The paddy is first steeped in water for two or three days, and afterwards partially roasted ; it is then beaten flat and husked in a *dhenki*, already described. The substance thus obtained is tough and difficult to masticate ; but it absorbs water readily, and when soaked somewhat resembles boiled rice. It can be kept wholesome for any length of time with ordinary care, and requires no additional preparation, except soaking in water, to render it at once fit for use. Native passengers, when proceeding on journeys whether by land or water, and when unable to obtain a meal of boiled rice, prefer *chirá* to anything else. Another preparation of *chirá* is made by parching it after husking, and is called *chirá bhájá*. *Chául bhájá* is simply parched rice, eaten extensively as a cheap morning meal with a little mustard-oil and salt, and sometimes with bits of raw chilies as an additional relish. *Pithá* cakes are made from rice flour, mixed with sugar and other substances.

The liquid preparations made from rice are—*Kánji*, boiled rice, steeped in the water in which it is cooked until it becomes sour, and then eaten. *Pachwai*, or rice beer, made by boiling rice, adding drugs to it, such as *dhuturá*, *kuchilá*, *bháng*, *nim*, *aulá* (the list numbers 126 separate drugs), and then steeping it in water until fermentation sets in. It is only used by the lowest classes, and at about a penny a quart. *Desí sharáb*, or distilled rice spirit, is made as follows, the description being condensed from the Revenue Survey Report :—Rice is boiled in a small quantity of water, and put out in the open air for the water to evaporate. To this is added some balls of a mixture called '*bákar*,' prepared from the bark, roots, seeds, or fruits of a variety of trees found in the jungle. Two days afterwards some water is thrown in, and again after two days some more is added. Fermentation then takes place, and on the sixth day a quantity of hot water is added, when it is ready for distilling. The still consists of the jar in which the mixture is contained, with another small jar placed over its mouth, the junction of the two being hermetically closed with mud and tow. In the upper jar two holes are made, to admit the ends of two bamboo pipes, the other ends of which communicate with two earthen pots to receive the liquor as it runs down the pipes. These receptacles are placed in water to keep them cool, and the still itself placed in an oven over a brisk fire.

OTHER CEREALS.—Barley (*jab*) is sown in the months of October and November, and reaped in March. It is planted on high lands as a second crop to the *dus* rice, and is sometimes grown in the same field with mustard or peas, or along the margin of fields the interior of which is under peas. The people of the 24 Parganás consume it in the shape of *sátu* or coarse flour, prepared by parching, husking, and pounding the grain. It is generally eaten with molasses, milk, or curds. Indian corn (*bhuttá* or *janár*) is grown throughout the District, but only to a very small extent. Nearly every well-to-do peasant has a small patch of Indian corn in his homestead garden, but it is only raised for his own consumption. It is sown in May, and reaped in September.

GREEN CROPS AND VEGETABLES.—*Matar*, or peas (*pisum sativum*), sown in October, and gathered in February. *Musurí* (*ervum lens*), sown in October, and gathered in February. *Arhar* (*cajanus Indicus*), sown in May, and cut the following March. *Chholá* or gram (*cicer aridinum*), sown in October, and reaped in February or March. *Teorá* or *khesári* (*lathyrus sativus*), the seasons of sowing and reaping are the same as the foregoing. *Soná mug* and *Krishna mug* (*phaseolus mungo*), sown in September, and cut in February. *Sarishá*, or mustard (*sinapis dichotoma*), sown in October, and cut in January and February. *Masíná*, or linseed (*linum usitatissimum*), sown and cut at the same seasons as the above. *Tíl seed* (*sesamum Orientale*), sown in August, and cut in November. *Kaldí*, or kidney bean (*phaseolus Roxburghii*), sown in September, and cut in January and February. *Bágun* or *brinjal* (*solanum melongena*), sown in a nursery in May, and transplanted in June; the vegetable ripens in September, and continues in season till the following February or March. *Alu*, or potatoes. This vegetable was introduced into Bengal at an early period of British rule. Cabbages were imported at a more recent date. As neither of these vegetables is indigenous to the District, many orthodox Hindus have a prejudice against eating them. Potatoes are not extensively grown in the 24 Parganás; the principal seat of their cultivation being Húglí. *Sakarkand álu*, *chubrí álu*, and *mau álu*, varieties of sweet potatoes, sown in June, and gathered in October. *Kachu*, *mánkachu*, and *ol*, varieties of yam, sown in June, and gathered in October. *Náu* (*lagenaria vulgaris*) and *Kumrá*, varieties of pumpkin; grown throughout the year. *Sasá*, or cucumbers, planted in June, and continue in season from July to the end of September. *Sim*, or beans, sown in September, ripen a

month later, and continue in season till the following March. *Piyáj*, or onion, and *rasun*, or garlic, are sown in October and cut in March. Other vegetables are also grown, such as *note sák*, *pálang sák*, *dengo*, *jhingá*, and *patal*. I have taken the botanical names from Sir Graves Haughton.

FRUIT TREES.—The 24 Parganás produces a large variety of fruits, of which the following are the most important:—Cocoa-nut trees (*nárikel*) grow abundantly, especially in the south of the District. The milk of the green cocoa-nut is much used as a cooling drink. A fully ripe cocoa-nut is called a *jhund*, and from its kernel several kinds of sweetmeats are made, such as *nárikel náru*, *raskará*, *chandrapulí*, etc. The nut is put to a variety of important uses: ropes and mats are made from the husk; oil is extracted from the kernel, and forms an important article of trade; the shell is made into the bowls of tobacco-pipes, *hukkás*, cups, etc.; and the tree itself, when past bearing, is cut down, and the trunk hollowed out into a canoe. A popular legend ascribes the origin of this tree to the sage Viswámítá, who resolved to outdo Brahmá, the creator of the universe, by producing a tree that should bear human beings as its fruit. When he had finished making the head, the gods forced him to desist from his impious purpose; and the head was left as a cocoa-nut. It is perhaps owing to this belief that the custom has arisen, that when a Hindu dies in a distant country, and his body is not burnt, his relatives make an effigy of straw, on which a cocoa-nut is substituted for a head, which is then formally burnt. *Am* or mango trees are extensively grown in the District, the fruit being of an excellent flavour, and some varieties scarcely inferior in taste to the well-known Bombay mangoes. *Kalá*, or plantains, are also largely reared. There are four principal varieties of this tree, viz. *martmán* (properly Martaban), *champá*, *rám*, and *kánthálí*. The last-named variety is considered to be the purest food, although inferior in flavour to the others.

The *khejur*, or date tree, according to the Revenue Surveyor, is the most important product of the District next to rice. The juice of the tree is extracted and converted into sugar. The following account of the cultivation of the tree and the manufacture of its produce is condensed from the Revenue Survey Report:—The date tree (*khejur*) is reared from seed sown in June or July, which makes its appearance in about five or six months. It comes to perfection in from six to seven years, but much depends on the

soil, saltish land being most favourable to its growth. The juice is thus extracted:—Five or six of the lower branches on one side of the tree are first cut down. To do this, a man climbs to the top of the tree, supporting himself by a strong rope, which he passes round the tree and his own loins. He slides the rope up and down with his hands, planting his feet firmly against the tree, and throwing the weight of his body on the rope. In this manner his hands are free; and he cuts the tree with an instrument something like a bill-hook, and very sharp. He then cuts a flat space on the side of the tree about nine inches in breadth, the surface of the cut space being scraped or renewed twice in the succeeding twenty days. At the end of this time a longitudinal incision is made in the centre of the cleared space, and a small piece of bamboo, about nine inches long, with a furrow cut in it, is driven into the incision. Below the end of the bamboo an earthenware pot is hung at sunset, and the juice of the tree runs down into it. In the morning, before sunrise, these pots are taken down, and are generally full. The juice is extracted three days in succession, and then the tree is allowed to rest six days, when the juice is again extracted for three more days. The yield of a tree in full vigour is about eight pounds per diem during say ten days a month, or just under three-quarters of a hundredweight per mensem. The season for collecting the juice lasts from September till April. The *gur*, or molasses, is prepared by boiling the juice over a brisk fire for three or four hours, the fuel used being the branches that are cut from the tree. From twelve to sixteen large-mouthed earthen pots, containing from thirty to forty pounds each, are placed in three or four rows, nearly touching one another; they are then cemented together, and supported over a hollow dug below them, by mud. A fire is lit underneath, and fed from holes in either side of the mud row. When the juice thickens, it is poured into small pots containing from ten to twelve pounds, and exposed to the air to harden. The price of such a pot of *gur* (molasses or crude sugar) in 1857 was from sixpence to ninepence. A pot weighing 10 to 12 lbs. would now (1873) be worth from a shilling to a shilling and threepence. Each year the tree is cut on opposite sides, and its age may generally be told by the number of cuts or steps it has on its trunk. The tree lasts from forty to fifty years, or even sixty, but no juice can be extracted from it at that age. The date fruit ripens in May and June, and is eaten. Seeds for

planting are only collected from uncut trees; the cut ones bear indifferent fruit, and some none at all. The rent of date trees in 1857 was generally about twelve shillings per hundred; it has now increased to fifteen shillings. One man can look after and collect the juice from three or four hundred during the season. The leaves are in some places made into mats. The *gur*, boiled down from the juice tapped in January and February, yields about fifty per cent. of raw sugar; that extracted in March and April is inferior, and only suitable for *gur*, and is eaten as such by the natives. Sugar made from the *gur* sold in 1857 from 18s. 6d. to £1, 1s. od. per hundredweight. It now sells from £1 to £1, 4s. od. The *gur* is sold to sugar factories in the neighbourhood, where the process of extraction is conducted, or it is sent to Calcutta. An intoxicating liquor called toddy (*Tārī*) is made from the juice by fermentation. Of the juice tapped in November and December, it takes from eight to ten pounds to make one pound of *gur*; in January and February, from six to eight pounds; and in March and April, from five to six pounds, but the *gur* obtained in these months is resinous and gluey, and unfit for sugar-making. From fifty-six to seventy-eight pounds of sugar are manufactured from a hundredweight of *gur* of the ordinary kind.

The native method of making the sugar is as follows:—The *gur*, or crude sugar, is put into bags closed at the mouths, and enclosed between strong bamboos, which are kept constantly tightened at the ends to press out the treacle. When this has all run off, the half-made sugar left in the bags is put into open-mouthed pots, each having a small hole at the bottom. A quantity of weed called *pātā sholā*, found in the marshes, is then laid on the top of the pot, and upon this a small quantity of milk and water is sprinkled every three days, to clarify the sugar as the moisture from the aquatic plant sinks into the contents of the pot. It takes from twenty to twenty-five days for all the moisture thus supplied by the aquatic plant and by the milk and water to drain through the half-made sugar, and go out as treacle at the hole at the bottom of the pot. What afterwards remains in the pot is clarified sugar. The treacle is used for mixing with tobacco, and is also eaten by the natives.

A coarser sugar, called *dalud*, is made in the following manner:—The *gur* is put into baskets about three feet in circumference and two feet high, at the top and bottom of which is placed a quantity of the aquatic weed *pātā sholā*, and below which an earthenware

vessel is placed to receive the treacle. Every four or five days the weed on the surface is taken off, and the sugar on the top is removed, and a fresh supply of weed put on. This is continued till the whole of the *gur* in the basket is cleared off. A more detailed account of date cultivation and the process of sugar manufacture will be found in my Statistical Account of Jessor, which, even more than the 24 Parganás, is the principal seat of sugar manufacture in Lower Bengal. A large export trade is carried on in the produce.

The other important fruit trees in the 24 Parganás are as follow:—The *litchi* and peach, both lately introduced in the District, but thriving well; the jack (*kánthál*); *bel*; *jámrul*; pineapple; pomegranate, but of an inferior quality; *pápaya*; *jám*; *goláp jám*; guava; *átá*, or custard apple; native plum; and tamarind.

FIBRES.—Jute (*pát*) was formerly very little cultivated in the District, and the small quantities that were produced only sufficed for local requirements, such as ropemaking, etc. About fifteen years ago a great demand arose for gunny cloth, and almost every family that could get a little money to establish a jute loom did so. Nearly all the day-labourers took to weaving, and the women and children to spinning the thread, causing the rates of labour to suddenly rise. Jute cultivation accordingly received an impetus; and although the gunny-weaving was carried to excess, and ruined many families in the 24 Parganás, other outlets for the jute fibre sprang up, and its production has steadily increased. A large part of the high lands in the District, formerly devoted to *áus* rice, is now entirely given up to jute cultivation. The jute cultivated in the country south of the Padmá, or Ganges, is known as *desí* jute, to distinguish it from the superior qualities produced north and east of that river, where the principal jute-growing Districts are situated. Of the *desí* jute, the Báraśat and *nangi* (as that grown in the Fiscal Division of Mandalghát in Húglí District is called) are the finest qualities. The Báraśat Subdivision is the principal seat of jute cultivation in the 24 Parganás. The husbandman derives a much larger profit from jute than from any other crop grown on the same description of land. The value of the rice produced from an acre of *áus* land, including the straw, is about £2, 5s. od. to £3, the rent varying from 4s. 6d. to 15s., leaving a profit of say from £1, 10s. od. to £2, 10s. od. to the cultivator. Jute is grown on the same sort of land as *áus* rice,

but pays a slightly higher rent, varying from 6s. to 19s. 6d. an acre in different Subdivisions. Besides the rent, the husbandman has to employ hired labour for cutting, washing, and preparing the fibre, varying from 18s. to £1, 4s. od., according to the produce of the land. The total cost to the cultivator for raising an acre of jute, therefore, amounts to from £1, 4s. od. to £2, 3s. 6d., according to the quality of land and the out-turn; the average cost may be taken at £1, 15s. od. an acre. The produce from an acre of jute land varies from six and a half hundredweights or nine maunds from poor soil, to upwards of fifteen hundredweights or twenty-one maunds for unusually good land, the average for fairly good land being eleven hundredweights an acre. In ordinary seasons, *desi* jute has of late sold at 11s. a hundredweight, or Rs. 4 a maund. At this rate, the value of the produce of an acre of jute land would be, say from £3, 10s. od. to £8, 8s. od., the average from ordinary good land being about £6, leaving a return to the grower of from £2, 6s. od. to £6, 4s. 6d., or an average of about £4, 5s. od. (after deducting outlay for rent and hired labour) as net profit and payment for the ploughing, weeding, etc., which are usually done by the cultivator himself. Prices, however, have been unusually low for the present season's crop (1872-73), and have averaged little over one-half the above rates.

The process of jute cultivation in the 24 Parganás is as follows:—The field is well ploughed two or three times after the first fall of rain in March or April, and allowed to remain for two months. This interval the cultivator employs in manuring the land with cow-dung, rich black soil collected from the bottom of tanks, ashes, and all manner of vegetable refuse. The land is again ploughed several times in May, the clods well broken, and the seed sown broadcast. When the young plants are about six inches high, a harrow is drawn over the field to thin the plants where they are too thick, as well as to furrow the land in order to assist the absorption of moisture. When the plant reaches a foot high, the field is carefully weeded by hand, after which it receives no further attention until the cutting season in August or September. When the crop is cut, the leaves are stripped off and scattered over the ground to rot in as manure. The jute stalks are then bound together, and steeped in a pool or tank for ten to fourteen days, until decomposition sets in, and the fibre becomes fit for separation from the stem. This is generally done by hired labour. The jute-washer snaps the stem about two feet from the root, and pulls out the inner

woody part from the portion thus broken. He then lays hold of the fibre, and by continued gentle pulling it gradually separates itself from the wood which still remains in the upper part of the stalk, and also from the outer bark. It is then thoroughly dried in the sun, and bound up into bundles called *gánt*, and in this state it is sold to petty dealers who come round to the cultivators' houses and collect it. These men take it to the large mart at Baidyabátí, near Serampur, in Húglí District, where it is bought up by wholesale dealers. The ordinary price paid by the petty dealers to the villagers in the 24 Parganás who grow the jute, averages in good years about Rs. 4 a maund, or say 11s. a hundredweight. Nearly all the jute grown in the 24 Parganás is thus taken to the Baidyabátí market for sale.

Son, or Indian hemp (*crotolaria juncea*), is only grown to a very small extent in this District; it is sown in June, and cut in August.

MISCELLANEOUS CROPS.—*Ikshu* or *Akh*, sugar-cane. The following account is quoted from Major Smyth's Revenue Survey Report:—'A rich soil is selected, high enough to be above the usual water-mark of the rainy season. The field is ploughed ten or twelve times, and manured. Cuttings of the cane are planted horizontally in the ground in March, about eighteen inches apart, which sprout up in about a month. In July or August, when the plants are about three feet high, they are tied up by three or four together with their own leaves, to prevent their being blown over. If there is no rain in September or October, it is necessary to water them. The canes are cut in January and February, and the juice is extracted by a mill, then boiled and made into *gur* or molasses. The mill acts on the principle of a pestle and mortar, the pestle rubbing the canes against the edge of the mortar. To the end of the pestle is attached a beam from fifteen to eighteen feet long, which acts as a lever, and to this is attached another horizontal beam to which the bullocks are yoked. These walk round, and so crush the cane between the pestle and the sides of the mortar. This last generally consists of the trunk of a tamarind tree hollowed out, at the bottom of which is a small hole, communicating with the outside, through which the juice escapes, and is received into an earthenware pot. The boiling is the next process; and this is done in a very similar method to that of the date juice before explained.' The Revenue Surveyor estimates the yield of sugar-cane at £12 or upwards per acre; and the cost of cultivation, £5, 8s. od. Mr. Westland calculates the yield in the

adjoining District of Jessor at £7, 10s. od. an acre, which is stated to me to be too low. Another and more primitive method is to crush the canes between two revolving iron rollers, which are worked by hand.

PAN.—The Revenue Surveyor gives the following particulars as to the cultivation of this plant, which is carried on to a considerable extent in the 24 Parganás:—‘The land selected is generally high, of a stiffish soil, and in the vicinity of a stream or tank. The size of a *pán* garden or *baraj* is usually from eight to twelve *káthás* of land. It is enclosed by a wall of bamboo and reed work, about five or six feet in height, and covered over with the same material, the roof being supported by uprights from within. This is done to protect the creeper from the sun, and to prevent cows, goats, etc., from destroying it. The enclosure thus prepared is divided off into parallel ridges about eighteen inches apart, in which are placed, about a span apart, uprights of thin bamboo, and across this a netting of other thin bamboos. The land requires to be well dug up previous to planting, which is done from cuttings in February and March; and in four months, by June or July, they have grown sufficiently for the leaves to be plucked. During the hot months of April and May, the plants must be watered morning and evening, and in June and July the land is well manured with oilcake. Fresh earth also requires to be thrown about the roots at the same time. There are three crops during the twelve months, and they are called by the name of the respective months in which they are plucked, viz. Kártik *pán*, the best; Phálgun *pán*; and Ashár *pán*,—the last named being the heaviest crop, but inferior in quality. The leaves are sold day by day in the green state; and when plucking, it is a rule always to leave sixteen leaves on the creeper. It is largely used by the natives, eaten with betel-nut, lime, and cardamoms.’ The Revenue Surveyor furnishes a set of calculations, which would show that an acre of *pán* yields £156 per annum; the cost of production being £103, 10s., leaving a profit of £52, 10s. after allowing for rent, repairs, manure, and the cultivator’s labour. This estimate is, however, much higher than I have received from other Districts. See Statistical Account of Cattack, and other Districts.

TOBACCO.—The Revenue Surveyor states that ‘the tobacco grown in the District is of two kinds, viz. *hinglí* and *mándhátá*, the former of which is the best. Light soil is usually selected.

and is ploughed weekly for eight months, from February to September. The seed is sown in a nursery, and transplanted about the end of September, each plant being placed about eighteen inches apart. The tops and suckers are broken off in November and December, to prevent their running to seed, and the leaves are collected in January. These are spread out for three or four days on the ground, night and day; they are then strung on a string, and hung up within the house for a month, to get the benefit of the smoke. In March they are made up into bundles and sold to the *mahájans* or their agents, who have generally made advances to the husbandmen for the cultivation, and come round in due season to collect their produce. Tobacco is grown chiefly in the northern and north-eastern parts of the District. The figures furnished by the Revenue Surveyor would show that an acre of tobacco yields £10, 10s.; the cost of cultivation being estimated by him at £6, 18s.; net profit, £3, 12s. an acre. This calculation must be received with caution.

THATCHING GRASSES, called *ulu* and *kus*, are very paying crops to the cultivator, as they require no labour or trouble, except in the cutting. They grow spontaneously, on high and dry lands too poor to be profitably cultivated with other crops. When once these grasses have taken possession of a spot of land, it is very difficult to eradicate them. *Ulu* grass grows very abundantly on both sides of the Eastern Bengal Railway embankment, and is every year sold by auction by the Company. An acre of this land produces about six *kdhans* or 7680 bundles of straw, each eighteen inches in circumference; the whole selling for about £3. The grass grows from three to six feet in height. *Kus* grass is not so much valued as *ulu* for thatching purposes; but it is the grass sacred to the gods, and is much used at funeral obsequies and other religious ceremonies of the Hindus. Small mats are made of this description of grass called *kusásan*, and used as seats for persons performing *pújá* (worship). This grass also grows spontaneously on barren ground, and is not cultivated.

INDIGO CULTIVATION has greatly decreased of late years, and is now on a much smaller scale than in the neighbouring Districts of Nadiyá and Jessor. I do not therefore treat of the subject here, but a full account of indigo will be found in the Statistical Accounts of those Districts. A few *Simul* or cotton trees are found in the 24 Parganá, where they grow indigenously. Major Smyth's Revenue

Survey Report states that 'the cotton is contained within a pod, which bursts when ripe, and strews the ground with its contents. The natives who collect the cotton usually knock the pods off the tree when ready for bursting, as when they are allowed to burst on the tree, one half or more of the produce is blown away. The cotton is used for stuffing pillows, mattresses, etc. The tree has a beautiful deep crimson flower, and when in full blossom it is so extensively covered with it, that it can be distinguished for miles from any adjoining trees.' *Haridrâ*, or turmeric, sown in June and reaped in January; and *lankâ*, or chilies, sown in July or August and gathered in January or February, complete the list of crops.

AREA: OUT-TURN OF CROPS, ETC.—The District was surveyed between December 1846 and September 1851. Its area as then ascertained, exclusive of Calcutta and the Suburbs and the Sundarbans, amounted to 1,437,440 acres, or 2246 square miles (as against its present area of 2536 square miles). Of the area in 1851, 878,528 acres, or 1372.70 square miles, were returned as under cultivation; 200,512 acres, or 313.30 square miles, as fallow and cultivable; and 358,400 acres, or 560 square miles, as village sites, roads, rivers, jungle, etc. Since the date of the survey, however, the area of the District has been considerably extended, by the transfer of several Fiscal Divisions from Nadiyâ to the 24 Parganâs in 1863. In October 1871, the Surveyor-General reported the revised area of the District, exclusive of the Sundarbans, to be 2536 square miles. The Collector reports to me, that no means exist of forming even an estimate of the comparative acreage under the different crops. Statistics collected by the Board of Revenue for 1868-69 return the area under rice cultivation alone at 884,118 acres, or 1381.43 square miles. Such statistics proceed on a loose basis; but so far as they go, they show, when taken along with the return of 1851, that more than half the area of the District is under actual crops. The Collector states that a fair out-turn of paddy from lands paying a rental of 9s. and 18s. an acre respectively, would be twenty-two and thirty-three hundredweights, value £2, 2s. od. and £3, 12s. od. respectively. Very little rice land in the 24 Parganâs pays so high a rent as 18s. an acre. A second crop of oil-seeds or pulses is generally taken from *âus* lands; average produce, five and a half hundredweights; value, £1, 10s. od. A second crop of the same kind, and of about the same value, is also obtained from jute land.

CONDITION OF THE CULTIVATORS.—A holding above thirty-three

acres, or a hundred *bighás* in extent, would be considered a very large farm; and anything below three and a third acres, or ten *bighás*, a very small one. A fair-sized, comfortable holding for a husbandman cultivating his own lands, would be a farm of about seventeen or eighteen acres, or fifty *bighás*; the majority of the holdings are of much smaller extent. A single pair of oxen cannot plough more than five acres, or fifteen *bighás*. A small holding of this size would not make a peasant so well off as a respectable retail shopkeeper in a village, nor would it enable him to live as well as a man earning 16s. a month in wages. The condition of the cultivating classes has much improved of late years, owing to the general rise in prices which has taken place in all kinds of agricultural produce; partly to the demand which has arisen for jute, and also to their proximity to Calcutta, which incites them to resist oppressions on the part of the landholders. The number of money-lenders in the District is said to have decreased, and the peasantry are not now generally in debt. Most of the land in the 24 Parganá is held by husbandmen with occupancy rights, but the Collector reports that no statistics exist to enable him to state the proportion they bear to the tenants at will. No class of small proprietors is found in the District, who own, occupy, and cultivate with their own hands, hereditary estates. A well-to-do husbandman can comfortably support a middling-sized household consisting of five members, including children, on £2 a month, made up of the following items:—rice, 10s.; pulses, 4s.; vegetables, 4s.; salt, 2s.; oil, 3s.; spices, 1s. 6d.; clothing, 3s. 6d.; fuel, 4s.; washerman and barber, 6d.; tobacco, 1s.; religious ceremonies, 1s.; renewal of plates, etc., or household furniture, 1s.; house repairs, 2s.; medicines, 6d.; contingencies, 2s.; total, £2. It should be remembered, however, that this is the scale of living of a prosperous man with a fairly large holding. The expenses of an ordinary peasant seldom exceed 18s. or £1 a month. Besides, most of the articles of food, such as rice, pulses, vegetables, etc., are grown by the cultivator himself, and not purchased; the prices given above are those at which he would have to buy in the market, if he had no stocks of his own.

THE DOMESTIC ANIMALS of the 24 Parganá consist of buffaloes, oxen, cows, sheep, goats, pigs, fowls, ducks, pigeons, dogs, and cats. Those used in agriculture are oxen and buffaloes, and sometimes cows by the Musalmáns. The animals reared for food or as articles

of trade are, oxen, cows, goats, sheep, pigs, fowls and ducks. Beef is only eaten by a small number of Musalmáns who can afford it; goats by both Muhammadans and Hindus; fowls by Muhammadans only; and pigs by *háris*, *doms*, and other very low castes. The value of a fairly good cow is about £1, 10s. od.; of a pair of oxen, £3; a pair of buffaloes, £6; a score of sheep, £5; a score of kids six months old, £3; and a score of pigs, £10.

THE AGRICULTURAL IMPLEMENTS in use in the 24 Parganás are as follow, the description being condensed from the Revenue Surveyor's Report:—(1) *Nángal*, or plough—a wretched implement, scratching rather than ploughing up the soil, but suited to the poor condition of the cattle that draw it. It is so light that the peasant carries it on his shoulder to the field, driving the bullocks before him. The ploughman guides the plough with one hand, and the tails of his bullocks with the other. The value of one of these implements is about 2s. The yoke of the plough rests on the animals' neck, in front of the hump; no harness is required. (2) *Mai*, or clod-crusher, consists of a bamboo split in two, and joined across by smaller pieces of from eighteen inches to two feet long, in the form of a ladder. It is yoked to a pair of bullocks by means of a long rope, and is used to break the clods as well as to smooth the surface of the soil after the seed has been scattered. The driver stands upon it to give it weight. (3) The *bidá* is a large rake similar to the English harrow. It is made of bamboo, with teeth of the same; it is yoked to a pair of bullocks, and is used chiefly for tearing up the weeds and thinning the crop, when the plant is from six to nine inches high. (4) The *káste*, or reaping-hook, is much the same as the English one, except that it is more clumsily made, and is not so circular. (5) The *koddáli* is a kind of large hoe, the blade being from twelve to fourteen inches long, by from eight to ten inches in breadth, and about as thick as an English spade. It has a short handle from twelve to fifteen inches long, and the natives are very expert with it. It is chiefly used in digging up garden lands, excavating ditches, and especially wells, where it is necessary to work in a very confined space. (6) The *pháorá* is also a kind of hoe, but narrower and made of much thicker iron than the *koddáli*, and has a handle three or four feet long. The man stands while using it, but with the *koddáli* he has either to sit or stoop. The *pháorá* is used for digging up stiff clay soils. (7) The *khurpá* is a small instrument used for weeding, and for rooting up grass as fodder for cattle; it has a blade

from three to four inches square, and a handle about six inches long, turned over at one end. In using it, the force is applied with the palm of the hand against the turned end, the blade being thus forced horizontally along the roots of the grass. (8) The *phor* is another weeding iron; it has a short handle, in which is fixed a piece of iron about ten inches long, at the other end of which is a small piece about two inches in length, fixed at an angle of about forty-five degrees. The outer edge of this is sufficiently sharp to cut through the roots of weeds, etc., but not so as to injure the roots of plants or trees. In weeding roads and gardens it is very effective. (9) The *kátári* or *dáo* is a kind of bill-hook used for splitting and cutting bamboos, and also for clearing brushwood, jungle, etc. (10) The *kuráli* is used for felling timber, etc.; it has a blade five or six inches long, and from two to three in breadth, shaped like a wedge. (11) The *khantá* consists of a piece of flat iron fixed at one end of a bamboo or stake, and is used for digging small holes for transplanting, etc. It is sometimes made entirely of iron, when it is used as a crow-bar. (12) The *ánkrá* is a broom used to collect paddy thrown out of the threshing-ground during threshing, etc. (13) *Kulá*, a flat open basket used for winnowing grain.

For the cultivation of what is technically known as 'a plough' of land, equal to about five English acres, the following cattle and implements are necessary:—A pair of oxen; a plough, yoke, etc.; a bamboo ladder or clod-crusher; a large rake or harrow; three reaping sickles; three weeders; two hoes or spades; and seven other minor implements. The cost of these would represent a capital of £4, of which about £3 would be spent on the oxen.

WAGES AND PRICES are reported to have nearly doubled since the Mutiny in 1857, and have nearly trebled since 1830. In 1830 the wages of a cooly or an agricultural day-labourer was three-halfpence per diem; previous to the Mutiny they were about three-pence per day, and in 1870 they had risen to fourpence halfpenny. Smiths twenty years ago (1850) were paid sixpence a day; in 1870 their wages had increased to 1s., or exactly double what they were in 1850. Bricklayers, who in 1850 received fourpence halfpenny, are now paid sevenpence halfpenny a day; and carpenters' wages, which in 1850 were sixpence, had increased in 1870 to tenpence halfpenny a day. Prices of food, grains, and all kinds of agricultural produce, have risen proportionately. The reports from the Bárásat Subdivision, which may be taken to fairly represent

the rates for the whole District, show that in 1853 the best cleaned rice was selling at 5s. 1d. a hundredweight, or Rs. 1/14 a maund; common rice at 3s. 9d. a hundredweight, or Rs. 1/6 a maund. In 1856 the prices were, for best rice, 5s. 7d. a hundredweight, or Rs. 2/1 a maund; common rice, 4s. 5d. a hundredweight, or Rs. 1/10 a maund. In 1860 prices were low: best rice sold at 4s. 9d. a hundredweight, or Rs. 1/12 a maund; common rice, 4s. 1d. a hundredweight, or Rs. 1/8 a maund. In 1868, after the great famine of 1866, best rice sold at 9s. 6d. a hundredweight, or Rs. 3/8 a maund; common rice, 7s. 6d. a hundredweight, or Rs. 2/12 a maund. In 1870 the rates were: for best rice, 6s. 10d. a hundredweight, or Rs. 2/8 a maund; common rice, 6s. a hundredweight, or Rs. 2/3 a maund; fine paddy, 3s. 4½d. a hundredweight, or Rs. 1/4 a maund; common paddy, 2s. 4½d. a hundredweight, or 14 ánáś a maund. During the height of the famine of 1866, best rice sold for 19s. a hundredweight, or Rs. 7 a maund; common rice, 15s. 4½d. a hundredweight, or Rs. 5/10 a maund; best paddy, 8s. 10½d. a hundredweight, or Rs. 3/4 a maund; and common paddy, 7s. 10d. a hundredweight, or Rs. 2/14 a maund. The price of sugar-cane remained stationary from 1853 to 1860; the quantity which sold at an average for 1s. during those years, in 1870 sold for 1s. 6d. The price of common country wine (*doastá*) has remained stationary throughout the whole period, and is worth about 1s. 9d. or 1s. 10d. a quart bottle; toddy (*tári*) or fermented date juice has sold without variation at a little less than a penny a quart.

THE LOCAL WEIGHTS AND MEASURES are as follow:—The standard *man* or maund, of 82 lbs. avoirdupois, is in universal use throughout the District in buying and selling by weight. Gold, silver, and precious stones are weighed thus: 4 *dhán* = 1 *rati*, or 1875 grains Troy; 8 *rati* = 1 *másá*, or 15 grains Troy; 12 *másá* = 1 *tolá*, or 180 grains Troy. For large articles the following weights are used:—5 *tolá* = 1 *chhaták*, or 2 ozs.; 4 *chhaták* = 1 *poá*; 4 *poá* = 1 *ser*, or 2 lbs. 0 ozs. 14 drs.; 5 *ser* = 1 *pasurí*; 8 *pasurí* or 40 *ser* = 1 maund of 82 lbs. avoirdupois. The local measures vary in different parts of the District. In Bárásat Subdivision it is as follows:—2½ *ser* = 1 *páli*; 2 *páli* = 1 *don*; 2 *don* = 1 *káti*; 8 *káti* = 1 *árhí*; 20 *árhí* = 1 *bis*; 16 *bis* = 1 *káhan*. In Sátkhirá:—5 *ser* = 1 *páli*; 8 *páli* = 1 *árhí*; 20 *árhí* = 1 *bis*. Diamond Harbour:—2½ *ser* = 1 *páli*; 4 *páli* = 1 *káthá*; 5 *káthá* = 1 *pan* or *kuni*; 4 *pan* = 1 *salí*; 4 *salí* = 1 *káhan*. In other parts the following measure is the

standard :—5 *chhaták* = 1 *kaniká*; 4 *kaniká* = 1 *rek*; 4 *rek* = 1 *pálli*; 20 *pálli* = 1 *salí*; 16 *salí* = 1 *káhan*. The following measure of numbers used for cowries, bundles of straw, grass, etc. :—4 units = 1 *gandá*; 20 *gandá* = 1 *pan*; 16 *pan* or 1280 units = 1 *káhan*. The unit of lineal and square land measure is the *háth*, which varies from eighteen to twenty-nine inches. The Revenue Survey states that 'the *háth* is based on the following system :—5 fingers' breadth (= *angulí*) = 1 palm (*mushtí*); 6 *mushtí* = 1 *háth*. The *háth*, in consequence, depended upon the physical structure of the individual who measured it for each Fiscal Division, Village, or Estate. Square measure is also reckoned in *bighás*, *káthás*, etc., the size of the *bighá* depending on the length of its side, or of the original *háth* from which it was constructed, and is comprised in the following table :—4 *kág* = 1 *kará*; 4 *kará* = 1 *gandá*; 5 *gandá* = 1 *káchchhá*; 4 *káchchhá* = 1 *chhaták*; 16 *chhaták* = 1 *káthá*; 20 *káthá* = 1 *bighá*. There are in the District *bighás* varying from eighty to a hundred *háths* square of 18 inches each; and one of fifty-five *háths*, of 29 inches each. The value of each in English measurement is as follows :—1 *bighá* of 80 *háths* of 18 inches = 0.330578 acre; a *bighá* of 85 *háths* of 18 inches = 0.373192 acre; a *bighá* of 90 *háths* of 18 inches = 0.418388 acre; a *bighá* of 93 *háths* of 18 inches = 0.446746 acre; a *bighá* of 95 *háths* of 18 inches = 0.466167 acre; a *bighá* of 100 *háths* of 18 inches = 0.516529 acre; a *bighá* of 55 *háths* of 29 inches = 0.405575 acre. The corresponding value of an acre in *bighás* is as follows :—1 acre = 3.025 *bighás* of 80 *háths* of 18 inches; 1 acre = 2.67958 *bighás* of 85 *háths* of 18 inches; 1 acre = 2.39012 *bighás* of 90 *háths* of 18 inches; 1 acre = 2.23841 *bighás* of 93 *háths* of 18 inches; 1 acre = 2.14515 *bighás* of 95 *háths* of 18 inches; 1 acre = 1.93600 *bighás* of 100 *háths* of 18 inches; 1 acre = 2.46563 *bighás* of 55 *háths* of 29 inches. The standard *bighá* is the one of 80 *háths* of 18 inches square, equal to 14,400 square feet, or within a fraction of a third of an English acre, and is the one now more generally used.

Time is generally measured by the sun. Major Smyth states that 'some people have a water-dial, consisting of a small brass pot with a small hole at the bottom of it, which is set afloat in an earthenware bowl of water; the water filtering through the brass pot and sinking it, the time reckoning one hour. The method requires constant attention, and is only used by those who can afford to pay a man to look hourly after it.' This primitive mode of reckoning time is still occasionally used in the more backward parts of the

District. The common people calculate the hour by the length of their shadow, and with very general correctness. Time is subdivided as follows:—60 *anupal* = 1 *bipal*; 60 *bipal* = 1 *pal*; 60 *pal* = 1 *danda*, equal to 24 minutes; $7\frac{1}{2}$ *danda* = 1 *prahar*, or three hours; 8 *prahar* = 1 *dibas*, or day and night of 24 hours; 15 *dibas* or days = 1 *paksha*; 2 *paksha* = 1 *más* or month; 2 *más* = 1 *ritu*; 3 *ritu* = 1 *ayan*, or half-year; 2 *ayan* = 1 *batsar*, or year.

LANDLESS DAY-LABOURERS.—The increased rate of wages has developed a tendency towards the growth of a community of day-labourers neither possessing nor renting land. In every village exists a class of persons called *majurs*, or day-labourers, who cultivate the lands of others, and receive daily wages in money. Another class of labourers, called *daulids*, annually migrate into the Sundarbans during the paddy-reaping season, and return to their homes after the harvest is over. They are paid in kind, at the rate of one bundle of paddy for every twenty bundles cut by them. Each bundle contains a little over three pounds of paddy. People who cultivate the lands of others are sometimes paid by a one-half share of the crop, but they generally also hold some lands of their own in the village. In such cases, the seed and cattle are found by the person cultivating the field, the landlord merely giving the land. Women are never employed in the fields, and children rarely.

SPARE LAND.—With the exception of jungles and large marshes, there is but little spare land in the 24 Parganás, and hence tenures are not generally favourable to the cultivators. There is very little *utbandi* land in the District; that is to say, land on which the husbandman enters at pleasure, cultivating as much or as little of it as he pleases, and paying rent only for the area of the crop actually raised.

INTERMEDIATE LAND TENURES.—A separate investigation is being made into the Tenures of the Division, and will be embodied in a section by itself. Everywhere throughout Bengal a longer or shorter chain of intermediate holders is to be found. At one end of this chain stands the *zamindár*, who holds the estate from the Government under the Permanent Settlement, and pays his land tax direct to the Government Treasury. At the other end of it is the actual cultivator. The following are the different tenures which exist between the *zamindár*, or superior landlord, and the actual cultivator in the 24 Parganás:—(1) Dependent *táluk*; originally formed a portion of an estate or *zamindari*, but subsequently transferred to a second party upon the condition of the proportionate

share of the Government revenue being paid through the *zamindár* or holder of the parent estate. (2) *Patní táluk* is a permanent tenure granted by the *zamindár* at a fixed rent in consideration of a bonus, the holder being entitled to exercise all the powers of the grantor, but paying his land tax through the *zamindár*. (3) *Dar-patní táluk* is a similar tenure granted by a *patnidár*. (4) *Se-patní*, a similar sub-tenure granted by a *dar-patnidár*. (5) *Maurasí* and *Mukarrarí*, hereditary tenures granted to the holder by the proprietor of an estate or a *patnidár*, and held by the grantee at a fixed rent. (6) *Dar Maurasí*, an hereditary tenure at a fixed rent, similar to the above, and created by a *maurasidár*. (7) *Gánthí*, an hereditary tenure at a fixed rate of rent held under the *zamindár*. (8) *Dar-Gánthí*, a holding created by sub-letting a *gánthí*. (9) *Thiká*, an hereditary tenure held under the *zamindár*. It is also a tenure terminable at will by either the occupant or the landholder; that is to say, the landholder can dispossess the tenant if he chooses, and the latter, on his side, can throw up the land if he does not wish to retain it. (10) *Jamá*, a general term for tenures, particularly leaseholds. (11) *Korfa* tenures are sub-leases created by *gánthidárs* or *jamáddárs*. (12) *Ijárá*, a lease of a village or an estate for a term of years. (13) *Dar-ijárá*, the sub-letting of the above. (14) *Katkind*, a lease of a small estate for a term of years. (15) *Gulá jamá*, a tenure in which the rent of the land is agreed to be paid in kind. (16) *Bhággrá*, a tenure in which the holder pays a half-share of the produce as rent. This tenure is chiefly granted by Bráhmans, Káyasths, and others of the upper castes who, in the 24 Parganá, do not generally cultivate their lands by means of hired labour (as they do in Bardwán, Bírghúm, and other Districts), but either rent it out or make it over to some one in *bhág*, a tenure under which the cultivator finds all expenses of tillage, etc., and gives the owner of the land one-half of the crop, retaining the other moiety as a return for his labour and outlay. The Collector states that a considerable portion of the land has passed from the hands of the superior landlords into those of intermediate holders.

RATES OF RENT.—The Collector returns the rates of rent of the different qualities of land in the 24 Parganá in 1871 as follow:—*Bástu*, or homestead lands, from 12s. to £1, 4s. od. an acre, or Rs. 2 to Rs. 4 a *bighá*; *udbástu*, lands adjoining the homestead, same rates as the above; *bágát*, or garden land, same rates as the above; *khar*, or thatching grass lands, from 12s. to 15s. an acre, or Rs. 2 to Rs.

2/8 a *bighá*; *baraj*, or *pán* gardens, £1, 1s. od. an acre, or Rs. 3/8 a *bighá*; tobacco lands, from 15s. to 18s. an acre, or from Rs. 2/8 to Rs. 3 a *bighá*; *ikshu*, or sugar-cane lands, same rates as the above; *dus* land, producing a second or winter crop of mustard-seed or oil-seeds, from 6s. to 18s. an acre, or from Rs. 1 to Rs. 3 a *bighá*; *áman*, or winter rice land, from 6s. to £1, 4s. od. an acre, or Rs. 1 to Rs. 4 per *bighá*. The following is an abstract of a statement of the average rates of rent for the common crops in the 24 Parganás, arranged Subdivision by Subdivision, and submitted by the Collector to the Government of Bengal on the 15th August 1872.

I. ALIPUR; OR HEADQUARTERS SUBDIVISION.—*Aus* (early rice) land, producing a second or winter crop of pulses or oil-seeds, 6s. to 12s. an acre, or Rs. 1 to Rs. 2 a *bighá*; late or winter rice land (*áman*), producing one crop only, from 4s. 6d. to 15s. an acre, or from 12 *ánás* to Rs. 2 a *bighá*; jute land, from 6s. to 15s. an acre, or Rs. 1 to Rs. 2/8 a *bighá*; sugar-cane land, from 6s. to 15s. an acre, or Rs. 1 to Rs. 2/8 a *bighá*; *pán*, or betel-leaf gardens, no cultivation except in the vicinity of Calcutta; vegetable land, from 6s. to 18s. an acre, or from Rs. 1 to Rs. 3 a *bighá*; tobacco, very little or none cultivated in the Subdivision; date trees, very little grown in the Subdivision.

SATKHIRA SUBDIVISION.—Early rice (*dus*) lands, from 6s. to 7s. 6d. an acre, or Rs. 1 to Rs. 1/4 per *bighá*; jute and sugar-cane, mustard and linseed, *kalki* and vegetables, are grown as a second crop on *dus* lands. Late rice (*áman*) land, 9s. an acre, or Rs. 1/8 a *bighá*; jute is cultivated on *dus* lands, and pays the same rate of rent; sugar-cane, cultivated on the same land, pays the same rent as *dus* or jute land; *pán* gardens, from £1, 4s. od. to £1, 10s. od. an acre, or Rs. 4 to Rs. 5 a *bighá*; vegetables, grown on *dus* land, pay rent at the same rate; tobacco, from 12s. to 13s. 6d. an acre, or Rs. 2 to Rs. 2/4 a *bighá*; date trees, 7s. 6d. an acre, or Rs. 1/4 a *bighá*.

BASURHAT SUBDIVISION.—Early rice (*dus*) land, from 4s. 6d. to 6s. an acre, or 12 *ánás* to Rs. 1 a *bighá*; late rice (*áman*), from 6s. to 9s. an acre, or Rs. 1 to Rs. 1/8 a *bighá*; jute land, from 6s. to 7s. 6d. an acre, or Rs. 1 to Rs. 1/4 a *bighá*; sugar-cane land, from 12s. to 15s. an acre, or Rs. 2 to Rs. 2/8 a *bighá*; *pán*, very little or none grown in the Subdivision; tobacco land, from 12s. to 15s. an acre, or Rs. 2 to Rs. 2/8 a *bighá*; vegetable land, from

7s. 6d. to 9s. an acre, or Rs. $\frac{1}{4}$ to Rs. $\frac{1}{8}$ a *bighá*; date land, from 4s. 6d. to 6s. an acre, or 12 *ánás* to Rs. 1. a *bighá*.

BARASAT SUBDIVISION.—Early rice (*áus*) land, from 6s. to 15s. an acre, or Rs. 1 to Rs. $\frac{2}{8}$ a *bighá*; late rice (*áman*) land, from 6s. to £1, 4s. od. an acre, or Rs. 1 to 4 a *bighá*; jute, grown on *áus* lands, pays at the same rate; sugar-cane land, from 12s. to 18s. an acre, or Rs. 2 to Rs. 3 a *bighá*; *pán*, or betel-leaf gardens, from £2, 8s. od. to £3, 12s. od. an acre, or Rs. 8 to Rs. 12 a *bighá*; vegetable land, from 12s. to 15s. an acre, or Rs. 2 to Rs. $\frac{2}{8}$ a *bighá*; tobacco land, from 9s. to £1, 4s. od. an acre, or Rs. $\frac{1}{8}$ to Rs. 4 a *bighá*; date land is rented according to the number of trees grown on it, and not by the measure of land.

BARUIPUR SUBDIVISION:—Early rice (*áus*) land, from 7s. 6d. to 15s. an acre, or Rs. $\frac{1}{4}$ to Rs. $\frac{2}{8}$ a *bighá*; late rice (*áman*) land, from 9s. to 15s. an acre, or from Rs. $\frac{1}{8}$ to Rs. $\frac{2}{8}$ a *bighá*; jute land, from 18s. to 19s. 6d. an acre, or from Rs. 3 to Rs. $\frac{3}{4}$ a *bighá*; sugar-cane land, *pán* gardens, vegetable land, and tobacco land, all pay from 18s. to 19s. 6d. an acre, or from Rs. 3 to Rs. $\frac{3}{4}$ a *bighá*; date trees are very little grown in the Subdivision.

DIAMOND HARBOUR SUBDIVISION:—Early rice (*áus*), very little grown in this Subdivision; late rice (*áman*) land, 12s. an acre, or Rs. 2 a *bighá*; jute, sugar-cane, *pán*, tobacco and date trees, are very little cultivated in the Subdivision; vegetable land, from 12s. to £1, 4s. od. an acre, or Rs. 2 to Rs. 4 a *bighá*.

No records exist showing the different rates of rent for the various descriptions of land in olden times; but the Collector reports to me that the rates seem to have varied in the different Fiscal Divisions, at the time of the Permanent Settlement in 1793, from 3s. to 12s. an acre, or 8 *ánás* to Rs. 2 a *bighá* for rice lands; and from 4s. 10½d. to 15s. an acre, or from 13 *ánás* to Rs. $\frac{2}{8}$ a *bighá*, for homestead and garden lands. The general rates of rent have been increasing in the 24 Parganás for some time back, in consequence of the rise in prices and increase of population. The Collector states that the operation of the Land Law (Act X. of 1859) has not resulted in any general enhancement of rents in the District.

MANURE is not much used for the rice crop. When employed at all, it is confined to cow-dung and sweepings; of which twelve cart-loads, worth about 6s., are sufficient for an acre of paddy land. For an acre of sugar-cane land, the same quantity of cow-dung and refuse, together with two hundredweights of oilcake, worth about

nine shillings, which, with an allowance of 6s. for the cow-dung, makes a total of 15s., is required. This is a lower estimate than that given me by the Collector of the adjoining District of Nadiyá, where the total manure for sugar-cane is calculated at £1, 10s. an acre. Manure is also plentifully used for the expensive *pán* crop, and to a less extent for tobacco and jute lands. Irrigation is not commonly practised in the 24 Parganás, nor is it customary to allow land to remain fallow. When the soil has become exhausted, the people generally plant *báblá* trees on the land, which require no attention, and in a few years grow into large trees, when the timber is sold at a good profit. The wood of this tree makes excellent fuel, and the sap extracted from the bark is used to tan leather. Regular rotation of crops is not practised; but when lands become exhausted by rice, a crop of pulse and peas, such as *arhar*, is grown on them instead. It is a substitution rather than a rotation of crops.

NATURAL CALAMITIES.—The District is subject to blights, floods, and droughts. Blights by insects are rare, and do not occur on such a scale as to affect the general harvest. Floods result from the rising of the rivers, from tidal waves, and from excessive rainfall in the low-lying tracts. Floods occurred in 1823, 1838, 1856, 1864, 1868, and 1871, on such a scale as to seriously affect the crops of the District, but not such as to cause a general destruction of them. The Collector, writing of the flood of 1871, states that the result of the excessive rainfall 'was a serious inundation in the eastern and north-eastern portions of the District. In the inundated tracts, a large portion of the *áman* rice crop was destroyed; and when the waters subsided, a large number of cattle died, partly from want of food, and partly from eating the grass rendered rotten from long immersion in water. It speaks well for the resources of the District that the price of rice was scarcely affected by this calamity; for a few days there was a sort of panic and a sudden rise in certain markets, but this speedily subsided. The southern portions of the District benefited by the large amount of fresh water brought down, and produced a bumper crop. So far from the price of rice being enhanced by the calamity, it appears that, on the contrary, paddy which was selling in 1870-71 at 2s. a hundredweight, was obtainable in 1871-72 at from 1s. 7d. to 1s. 9d. a hundredweight near the Sátkhirá headquarters; and in parts of Kálíganj and Asásuní bordering on the Sundarbans, there were sellers at 1s. 3d. to 1s. 5d. per hundredweight, who complained that they could not find pur-

chasers. Throughout the District food has been cheap during the year.' For the protection of the 24 Parganás from inundation, a line of embankments is maintained along the Húglí, and some of the Sundarban rivers and water-courses.

DROUGHT has only occurred once within the memory of the present generation, to such an extent as to cause a general destruction of the crops. This occurred in 1865, and was caused more by the absence of local rainfall than the failure of the rivers to bring down their usual supply of water. No means are adopted as a safeguard against drought; and as this calamity is of very rare occurrence, the Collector reports that no necessity exists for irrigation or canal works. In partial floods or droughts, a compensating influence operates to a certain extent. Thus, in years of flood, the higher levels are more than ordinarily fertile, and tend to make up for the loss of crop in the lowlands; and *vice versa*, in years of drought, low marshy lands not ordinarily cultivable are brought under tillage, and partially make up for the sterility of the higher lands. The losses occasioned by very serious calamities, whether from flood or drought, are not remedied, however, by these compensating influences.

FAMINES.—The great famine of 1866 did not very seriously affect the 24 Parganás. The Collector, in his Report to me, states that the maximum price of the rice in ordinary use among the people amounted to 16s. 4d. a hundredweight, or Rs. 6 a maund; and of paddy, 6s. 9d. a hundredweight, or Rs. 2/8 a maund. The Report of the Famine Commissioners shows that at Mitraganj, where the distress was sharpest, the maximum price of rice was 16s. a hundredweight, or seven *seers* for the rupee. The following account of the famine of 1866 in the 24 Parganás is condensed from the Report of the Famine Commissioners, vol. i. pp. 350 to 361:—The first symptoms of distress were noticed in October 1865, and on the 31st of that month the District Superintendent of Police reported to the Magistrate and Collector that he had 'observed very palpable signs of great distress amongst the people, in consequence of the failure of the rice crop owing to want of rain;' adding, 'it is impossible to disguise the fact that the distress which now prevails is only the commencement of what promises to be a famine.' The north-east of the District was in a worse state, and places were named in which the rice crop had entirely failed. Rice was reported all over the District to be selling at double the rates which prevailed at the same time in the preceding year, and the price was rising rapidly. Thefts

kept increasing; in many of the cases food alone being taken. It was estimated that, if rain were to fall, the out-turn of the crop would not be above half that of an ordinary year; if no rain should fall, the out-turn would not be above one-eighth. The result of the inquiries made by the Magistrate was that a failure of half the crop was expected; that in some places the people were selling their ornaments and brass vessels. With regard to one Subdivision, it was anticipated that, 'while actual distress will not be general, individual cases of extreme distress will be numerous;' and as to another, that 'distress will be generally felt, but not acute distress, except in individual cases.'

In May 1866 the Collector was authorized to begin relief works at once on certain roads in the southern part of the District, if any need for employment should arise. Acute and general distress first made itself apparent in that month; a great increase in crime in the south of the District rendered additional police necessary. An inquiry into the state of the Diamond Harbour Subdivision showed great suffering: many people were living on leaves and roots of the plantain tree, and the grain which had been reserved for sowing was being consumed. In the Sátkhirá Subdivision prices rose from 9s. a hundredweight on the 16th May, till the middle of June, when the price suddenly rose to 14s. a hundredweight, or eight *seers* for the rupee. Money and rice were freely distributed to the famishing,—an average of 233 people being relieved daily during August at the Kalároá relief depôts.

At a meeting held at Alipur on the 26th July, a mixed committee of official and non-official gentlemen was appointed, who at once raised subscriptions, and applied to the Board of Revenue for a grant of £1000. They resolved to adopt a system of out-door relief; the relieving officer was to ascertain the requirements of different families, and then to give tickets entitling the holders to receive a sum of money calculated to support them for a month. Relief Committees were also organized by private native gentlemen, with great success. In August it became necessary to import rice into the District, and six hundred maunds of rice were bought at Kushtia for the Relief Committee, and sent to Kálpí, south of Diamond Harbour, through the Sundarbans. At the end of August, the daily number of paupers relieved in the south of the District was about 220 at Kálpí and Ságar Island, 70 at Diamond Harbour, and 113 in the Centres under the control of the Native Committee. The Commissioner of the Division proceeded on a tour

of inspection through the afflicted tracts in October, and reported as follows:—‘From what we heard and saw, it might be generally stated that, throughout this tract, the classes who ordinarily live by daily labour and wages, as well as those who live on alms, are now subsisting not on rice, but on the roots of the *bankachu* (a kind of wild yam), and the leaves of the *sajiná*, tamarind, and other trees, boiled down. Nevertheless there was not that universal appearance of attenuation among the people which might have been expected. Almost every labouring man whom we met complained that no work was to be got; the prospect of work was universally received with delight, and with an urgent request that it might be immediate.’

The Commissioner directed the immediate commencement of works at as many places as possible, on three or four lines of road running through the distressed tract, and authorized the Magistrate to undertake any other work which he could devise. A sum of £1000, which remained unused from the grant to the Nadiyá District for works, was placed at the disposal of the Magistrate. In the meantime, the Public Works Department had supplied employment for all who wanted it, on the embankments and roads of the Diamond Harbour Subdivision. In the week ending the 14th July, 2360 were at work daily. The fall of the rains, however, brought the embankment repairs to a close, and the number of labourers employed by the Public Works Department fell gradually to about three hundred daily, at which number it remained throughout the rainy season. The discontinuance of the works enhanced the distress at first; but the reaping of the early crop gave employment for some weeks; and such work as the Relief Committee could provide was going on. The cessation of agricultural operations in September, however, threw the people out of employment again, and an increase in the number of applicants for gratuitous relief immediately took place. But a general fall in the price of grain occurred in November, the cheapest rice selling at 8s. 2d. a hundredweight at the end of that month, in consequence of importations from the Eastern Districts, and of some of the local cold weather crop being already in the market. During the month, operations were contracted at the relief centres, and on the 24th November six centres in the tract immediately south of Calcutta were closed altogether.

The number of relief centres throughout the District was nineteen, and the numbers relieved on the first day of each month were as follows:—1st July, 264; 1st August, 1162; 1st September,

3156; 1st October, 8862; and 1st November, 9490; after which the number fell with extraordinary rapidity, till all relief was discontinued on the 1st December. The total disbursements are thus reported by the Collector:—Money relief, £4204, 7s. 3d.; purchase of food, £1400, 8s. 3d.; clothing and miscellaneous, £199, 5s. 7½d.: total, £5804, 1s. 1½d. Out of the special grant of £1000 assigned to the Magistrate for the relief works, about £700 were expended; employment was given on nine roads over an aggregate length of thirty-four miles; and the aggregate daily total of those thus employed was 31,876.

The mortality in the 24 Parganás from direct starvation was very small. The Famine Committee's Report states that only in two localities (Sátkhirá and Harinábhí) were deaths of residents of the District reported to have been directly attributable to starvation. In this, as in other Districts, the high price of food reduced people to a condition in which they readily succumbed to attacks of diarrhoea and dysentery, which thus took the place of actual starvation. The instances in which death directly proceeded from emaciation and want of food were mostly among people from Orissa and Midnapur, who came across the river on their way to Calcutta, or who wandered about the District in search of employment. Many of these were in such a state of emaciation when they arrived, as to be beyond the hope of recovery.

FAMINE WARNINGS.—The Collector is of opinion that prices reach famine rates when ordinary coarse rice is selling at 10s. 3d. a hundredweight, or 7s. 6d. a maund. The average earnings of a day-labourer may be estimated at 3½d. a day; but to maintain himself, wife, and child, he would require at least four pounds of rice daily, which, at the rate mentioned above, would cost him 4½d., or three farthings a day more than his average daily earnings. He could, however, manage to reduce the quantity of rice somewhat, without suffering actual hunger. In ordinary seasons the average price of such rice is about 5s. 3d. a hundredweight, and the labourer is able to buy his daily four pounds, of rice for about 2½d. If the price of coarse rice were to rise as high as 6s. 9d. a hundredweight, or Rs. 2/8 a maund, in January, just after the reaping of the winter rice crop, it would indicate the approach of a very severe scarcity, if not of actual famine, later in the year. The principal crop of the District is the *áman*, or winter rice; and although *áus*, or autumn rice, is largely cultivated in the northern part of the District, it would not make up for an almost total loss of the former.

The means of communication in the 24 Parganás are sufficient to avert the extremity of famine, by means of importation from other parts of the country. No part of the District is in any danger of absolute isolation in time of scarcity, although there is much room for improvement in the means of internal communication. The Deputy Collector suggests the following as remedial measures against the occurrence of future famines, or to mitigate their severity:—(1) The collection of District agricultural statistics, etc.; (2) returns of rainfall, and of exportation and importation of food grains; (3) improvement of land tenures, and the opening of model farms illustrating the benefits to be derived from manuring, irrigation, etc.; (4) the complete drainage of the District, and improvement in the means of internal communication; (5) the establishment of institutions for the support of persons physically incapable; (6) enactment of laws for the more equitable distribution of the profits of land between tenants and landlords, and of the profits of business between capitalists and labourers; (7) reinstitution of the *panchayat* system, which might act as relief committees in times of distress. Several of these proposed remedies have already been carried out. Others are of a visionary character. But they show how the question strikes the educated native mind.

FOREIGN AND ABSENTEE LANDHOLDERS.—The total number of proprietors or registered coparceners was returned in 1871 at 4170, of whom 63 were Europeans, paying £1542 of land revenue. The Musalmán proprietors in 1871 numbered 132, who paid a land revenue to Government of £7524, 8s. od. out of the total land tax of £167,551 of the District. Many of the large landed proprietors are absentees; and the Deputy Collector reports that about one-fifth of the total land revenue is paid by proprietors residing out of the District. It would seem, however, that this estimate is too low; as Mr. Verner, C.S., the officer deputed to inquire into the working of the Income Tax Act in the 24 Parganás, in his Report, dated 12th August 1872, found that upwards of one-half of the whole land revenue of estates paying upwards of £50 per annum was paid by persons non-resident in the 24 Parganás. The following extract from his Report illustrates the number of absentee landlords, and the amount of land revenue which they represent:—‘The fact is, that the 24 Parganás stand in an exceptional position. There are comparatively few resident landholders. The owners of Government estates may be taken as an instance. I have endeavoured to trace

out the owners of Government estates, and have succeeded to some extent in doing so. I have taken 365 estates, paying a revenue of £50 and upwards. Of these, 133 are held by persons who could not be assessed in the 24 Parganás, and the Government revenue on these is £73,096, 12s. od. The remaining 232 are held by persons residing in the 24 Parganás, and the Government revenue on these is £69,786, 2s. od.'

ROADS AND MEANS OF COMMUNICATION.—The following is a list of the roads in the 24 Parganás under the management of the Public Works Department:—(1) Diamond Harbour road, 33 miles in length; (2) Kholákhálí road, 4 miles; (3) Dhákuriá and Matlá road, 32 miles; (4) road from Dhákuriá to Jádabpur, 2 miles; (5) road from Rájpur to Sonápur, a station on the Calcutta and South-Eastern Railway, 2 miles; (6) road from Kamalgáchhí to Sonápur Station, $2\frac{1}{2}$ miles; (7) road from Báruipur Subdivisional Station to Chámpáhátí, a station on the Calcutta and South-Eastern Railway, $3\frac{1}{2}$ miles; (8) road from Kálkápúr to Chámpáhátí Station, $\frac{1}{2}$ mile; (9) road from the Bidyáharí river to Chámpáhátí Station, $\frac{1}{2}$ mile; (10) Budge-budge (Baj-baj) road, 15 miles; (11) road from Kásipur (Cossipore) to Dum-dum, 3 miles; (12) road from Sayyidpur (Sodepore), a station on the Eastern Bengal Railway, to Chándnagar, 6 miles; (13) Belghariá railway feeder, 1 mile; (14) the Grand Trunk Road, from Calcutta to Barrackpur and Paltá ghat, where it crosses the river into Húglí District, 14 miles; (15) Calcutta and Jessor road, 45 miles; (16) road from Bárásat to Báruipur Subdivision, 8 miles; (17) road on both sides of the Circular Canal from Chitpur to Dáphá, in the Salt Water Lake, $11\frac{1}{2}$ miles; (18) Dum-dum Cantonment roads, $9\frac{1}{2}$ miles; (19) Barrackpur Cantonment road, $7\frac{1}{2}$ miles; (20) Kánchrápára road from Barrackpur to Naihátí Railway Station on the Eastern Bengal Railway, 10 miles; (21) railway approach roads to the Barrackpur and Ichhápúr Stations on the Eastern Bengal Railway, $3\frac{1}{2}$ miles; (22) railway approach roads to Naihátí and Kánchrápára Railway Stations, $2\frac{1}{2}$ miles.

THE SECONDARY ROADS, maintained from local funds, are 61 in number. I am unable to give the annual cost of maintenance, repairs, etc., for each, as the amount is not fixed, and varies according to the amount of the allotment received each year. Every road does not receive annual repairs, for want of funds. The total expenditure on account of local roads amounted to £10,715, 16s. od. in 1868-69, and £5685, 6s. od. in 1869-70.

(1) Anantpur road, $5\frac{1}{2}$ miles in length; (2) Ariádaha road, 1 mile; (3) Ban Húglí road, 1 mile three furlongs; (4) Alam Bázár, 1 mile 3 furlongs; (5) Háltu road, $1\frac{3}{4}$ miles; (6) Háltu lane, 1 mile 3 furlongs; (7) Gariphá road, 2 miles; (8) Mulláhát road, $1\frac{1}{2}$ miles; (9) Báns Dhámin road, $2\frac{1}{2}$ miles; (10) Old Tollyganj road, $1\frac{1}{8}$ miles; (11) Old Káorápukur road, 1 mile 3 furlongs; (12) New Káorápukur road, 2 miles 1 furlong; (13) Charáil bándh (embankment-road), 6 miles; (14) Bákrá hát road, 8 miles; (15) Barsiá road, 2 miles; (16) Chiráíl road, $1\frac{1}{2}$ miles; (17) Behálá road, 1 mile 3 furlongs; (18) Lashkarpur road, $1\frac{1}{2}$ miles; (19) Gangárámpur road, 5 miles; (20) Baráíl road, 1 mile 3 furlongs; (21) Náráyanpur road, $1\frac{1}{2}$ miles; (22) BáluKháíl road, 10 miles; (23) Bibír hát road, 3 miles 5 furlongs; (24) Charáil Khál road, 8 miles 3 furlongs; (25) Ráipur road, 4 miles* 3 furlongs; (26) Nímtá, $4\frac{1}{4}$ miles; (27) Bishnupur road, 5 miles 1 furlong; (28) Naopará, 2 miles 7 furlongs; (29) Dum-dum Cantonment road, 2 miles; (30) Náráyanpur road, $6\frac{1}{2}$ miles; (31) Dhosá road, 7 miles; (32) Kálpí road, $27\frac{1}{4}$ miles; (33) Bánkipur and Ustí road, 13 miles; (34) Debípur tháná road, $1\frac{3}{4}$ miles; (35) Naluá road, 4 miles 1 furlong; (36) Dakhín Báraśat road, $3\frac{3}{4}$ miles; (37) Ustí branch road, $4\frac{1}{2}$ miles; (38) Faltá and Bírásí road, $6\frac{1}{2}$ miles; (39) Hárá road, 13 miles; (40) Táki road, 33 miles; (41) Thákurpukur road, 5 miles 1 furlong; (42) Sukhchar road, $2\frac{3}{4}$ miles; (43) Titágarh road, 4 miles; (44) Nilganj road, 8 miles 3 furlongs; (45) Nawáb-ganj road, 4 miles; (46) Manirámpur road, $1\frac{1}{4}$ miles; (47) Kánc-rápára Station road, $2\frac{1}{4}$ miles; (48) Májipára road, 8 miles 5 furlongs; (49) Krishnagar road, 16 miles; (50) Tábábáriá road, 7 miles; (51) Gobardángá road, 5 miles; (52) Prithibá road No. 1, $10\frac{1}{4}$ miles; (53) Prithibá road No. 2, 4 miles; (54) Haruá road, $6\frac{1}{2}$ miles; (55) Báduríá road, 7 miles; (56) Tárágoniá road, 3 miles 4 furlongs; (57) Sátkhirá new road, 15 miles; (58) Kalároá road, $10\frac{1}{4}$ miles; (59) Chánduriá road, 11 miles; (60) Dostpur and Báraśat road, 16 miles; (61) Dostpur and Faltá road, 8 miles. Roads less than a mile in length have not been included in this list.

Total length of Imperial roads, $216\frac{1}{2}$ miles, which, with $367\frac{3}{4}$ miles of road maintained from local funds, make a total of $584\frac{1}{4}$ miles of roads regularly kept up, besides short roads of less than a mile in length, and a number of minor tracks between villages. No large markets are known to have lately sprung up on any of the routes of traffic.

RAILWAYS.—The other means of communication, besides the

rivers and canals which have already been described, are railways, of which there are two lines in the District.

THE EASTERN BENGAL RAILWAY has its principal terminus at Siáldah, just outside the town limits of Calcutta. It runs from Calcutta to Goálanda in Farídpur District; total length, 151 miles, of which 28 miles pass through the 24 Parganá. The stations situated within the District, proceeding from Calcutta, are, (1) Dum-dum, (2) Belghariá, (3) Sayyidpur or Sodepur, (4) Khardah, (5) Titágarh, (6) Barrackpur, (7) Ichhápur, (8) Sámnagar, (9) Naiháti, and (10) Kánchrápára. At Kánchrápára the line leaves the 24 Parganá, and runs through Nadiyá in a north-easterly direction as far as Kushtiá, where it turns eastward to Goálanda, its terminus, at the junction of the Padmá or Ganges with the Jamuná, the main channel of the Brahmaputra. As the whole of the traffic, with very little exception, is despatched from or received at the Siáldah terminus, it may be well to exhibit here the general results of the earnings from 1865 to 1872. In the former year, the total traffic receipts amounted to £123,505, over a mean mileage of 110 miles, the average receipts per mile open being £21, 11s. per week; in 1866, the gross earnings amounted to £129,792 over the same mileage, the average receipts per mile being £22, 12s. per week; in 1867 the total earnings reached £147,134 over 113 miles of rail, or an average of £25 per mile per week; in 1868, the total earnings were £162,273 over the same mileage, the average receipts per mile increasing to £27, 12s. per week; in 1869, the total receipts were £164,845, or an average of £28 per mile per week; in 1870, the total receipts amounted to £178,133, the average earnings per mile amounting to £30, 6s. per week. In 1871, the Goálanda extension was opened, increasing the direct length of the line to 151 miles, or the mean length, including side lines, to 156. In that year the total receipts rose to £201,101, but the average earnings per mile decreased to £24, 16s. per week; in 1872, the total earnings increased to £255,413, and the average receipts per mile to £31, 6s. per week. From the above it will be seen that the average earnings of the line have, with the one exception of the year when the extension was opened, steadily increased year by year, from £21, 10s. per mile per week in 1865, to £31, 6s. in 1872. The paid-up capital of the Company amounted to £1,400,000 in 1862, £1,733,050 in 1865, £2,501,211 in 1867, £2,757,585 in 1869, and £2,770,776 in 1871. [*Parl. Return and Gazette of India.*]

It has been thought desirable to append to this general description of the Eastern Bengal Railway an account, taken from the Report on the Administration of Bengal, 1873-74, which displays in a typical form the engineering labours, the financial results, and the public utility of a small but important Indian line during the period of a single year :—‘As regards works of construction, the past year was an exceedingly busy one for the engineers of this railway. The Chitpur branch, a work of considerable magnitude, the construction of which was sanctioned in April, was opened for traffic on August 25, 1873; and the rapidity of its execution reflects great credit on the staff. Its length is nearly two miles, one half being on a heavy embankment; it is carried over the Dum-Dum road on a girder bridge, and crosses the Barrackpur and Chitpur roads on the level. The expenditure up to the end of the year had amounted to £23,034. It has been carried out on a more complete and permanent scale than was first contemplated, and has proved of great service during the current year, as all the Government rice sent up by this line for the famine districts has been received and forwarded from Chitpur. Some further additional outlay is proposed.

‘The protective works at Goálanda have taxed the resources of the engineers to the utmost, and have proved a far more formidable task than was anticipated. The works consist of a single spur formed of rubble stone and large concrete blocks, protected by a massive apron of stone laid in 60 feet of water. This spur has been projected 500 feet into the stream, and its connection with the shore has been made by an embankment of brick ballast with a clay hearting. These works, as designed and sanctioned, were completed by July 31, at a cost of £39,692; but the effects of the floods in August and September 1873 were so disastrous as to call for a large expenditure in upholding them. Up to the end of the year, a total outlay of £50,537 had been incurred, including a sum of £3470 spent on the spur, which failed the year before. An additional outlay this season of £35,000 has also been sanctioned for the strengthening and completing of the works. In addition to the important works undertaken for checking the encroachment of the Ganges at Goálanda, the river bank below the works was protected for about $1\frac{1}{2}$ miles with fascines of brushwood; and at the points where the traffic sidings were threatened, small spurs of ballast were thrown out into the river with success. Though the river cut seriously into the bank, both on the up-stream and down-stream sides of

the spur, the structure itself stood very well during the first three months of the rainy season; but early in October the outer end suddenly disappeared, and there was a decided subsidence of about one-fourth of the whole. It was then feared that the encroachment of the river would proceed more rapidly, but this did not prove to be the case to any remarkable extent. Next in importance may be mentioned the Garái bridge protective works. These works, so far as sanctioned, were completed before the flood season, at a cost of £5224, and have stood remarkably well. The season of 1873 was, however, an unusually mild one, and some additions will be required before the works can be considered complete. The whole of the new viaducts on the original line, and the additions and repairs to bridges on the extension line, sanctioned as a charge to capital on account of the floods of 1871, have been completed at a cost of £60,686, and have stood the second season's floods satisfactorily. The whole of the other flood damages on the original line have been made good at the expense of revenue. The expenditure amounted to £28,791, and has exceeded the original estimates by £12,440, which sufficiently proves how serious the damage was. The works, especially the filling in of the gaps scoured out after the destruction of the bridges, proved a most difficult and costly undertaking, and there is a liability still outstanding on account of the gap at the 61st mile, owing to an action against the Company by one of their contractors. The amount of the decree, about £5700, will have to be paid during the current year.

'At the end of the year the construction expenses on the books of the Company stood at £3,132,470. The following figures show the financial result of the working of the Eastern Bengal Railway during 1873:—Proportion of working expenses to gross earnings, 51·1; percentage of net earnings on guaranteed capital, 5·4; gross earnings, £314,867. The proportion of working expenses in the years 1871 and 1872 stood at 60·6 and 69·1 respectively; and the present decrease is the most satisfactory feature of this statement, though the proportion still amounts to 51·1 per cent., as against 37·6 per cent. on the East Indian Railway. There is, in consequence, a small surplus, and it is the first time there has been a surplus after discharging the Government guaranteed interest of 5 per cent. As to maintenance, no comparison with the previous year is possible, for not only has the cost of the major works of restoration been divided arbitrarily between revenue and capital,

but the minor flood repairs have been classed with ordinary maintenance (under the orders of the Government of India), and the figures in the account under notice are consequently not referable to any standard. Sufficient grounds have, however, been shown for the conclusion that the engineering department must study the most rigid economy if the financial prospects of the line are to continue to advance unchecked.

'The native passenger traffic has developed in a satisfactory manner. The total number of passengers on the line was 1,633,560, of whom 94 per cent. were third and fourth class passengers. The passenger receipts were £11,894, 18s. more than they had been in 1872. The total merchandise traffic amounted in 1873 to 291,379 tons, or 24,246 tons more than in the previous year. The bulk of this increase was in Calcutta receipts, which amounted to 183,140 tons, as against 169,995 tons in 1872. The increase was almost entirely in jute, of which 124,000 tons were carried, against 103,000 tons in the previous year. In other respects the goods traffic on the Eastern Bengal Railway is insignificant. The rice imports to Calcutta showed a decrease of 7100 tons, as against 10,957; and the amount of salt that left Calcutta by the railway, although it slightly exceeded the exports of the previous year, amounted to only 1312 tons. As was anticipated, the whole of the salt for despatch by the Eastern Bengal Railway is now, except in rare cases, taken to the new terminus at Chitpur instead of the terminus at Saldah, and the salt pass station has very recently been removed to Chitpur. It will probably be found that the facilities thus awarded will increase the salt traffic by the railway, which is a result much to be desired, as there is at present an enormous river traffic of salt into Eastern Bengal that entirely escapes the railway. There is, as is well known, a large supply of fish imported into the Presidency along the Eastern Bengal line; and it is said that suggestions for the better preservation of fish, and of various methods of manufacturing artificial ice for this purpose, are under the consideration of the Directors of this Company. Numerous complaints having been made in the vernacular newspapers of the inconveniences to which native passengers were subjected when travelling by rail, among other remedial measures, steps are being taken on the Eastern Bengal Railway to improve the third and fourth class carriages. The total of the staff employed on the railway numbered 225 Europeans, and 4987 natives. The number of persons killed on this

line during the year 1872-73 was 7, and 9 persons were injured. The number of accidents to trains was 8, thus classified according to their causes : by collision, 3 ; by leaving the line, 0 ; by running over cattle, 1 ; from other causes, 4. In connection with the Eastern Bengal Railway, there run steamers to Dacca, to Cachar, and to the jute mart of Sirájganj on the Brahmaputra. These steamer services are worked under special arrangements, but their profit or loss falls more or less directly on the Eastern Bengal Railway. During the past year they did good service, and afforded a very considerable net profit. The gross earnings of the year were £35,040, and the expenditure £24,211.

THE CALCUTTA AND SOUTH-EASTERN RAILWAY, which connects the city with the now deserted Port Canning, a distance of 28 miles, has also its main terminus at Saldah. It was originally constructed by a private Company, under a Government guarantee, for the purpose of receiving the traffic expected to accrue from the opening of Port Canning as an auxiliary harbour to Calcutta. The line was completed and opened throughout in 1863 ; but the failure of Port Canning involved the railway in its ruin, and in 1868 the line was taken over by Government. The only traffic now conveyed by it consists of rice from the Sundarbans, with vegetables and fish for the Calcutta market ; also passengers. The total earnings of the line amounted to £10,372 in 1866, £7917 in 1868, £7213 in 1870, and £8386 in 1872 ; the average earnings per mile being £7, 2s. per week in 1866, £5, 8s. in 1868, £5 in 1870, and £5, 14s. in 1872. The paid-up capital amounted to £399,778 in 1862, £400,000 in 1864, £475,127 in 1866, and £441,350, according to the Parliamentary Return, when Government took it over. As already stated, the railway was taken over from the Company by Government in 1868, and it is now worked as a State line. The stations on the line are, (1) Báliganj, (2) Gariá, (3) Sonápur, (4) Chámpáhátí, (5) Basrá, and (6) Matlá or Port Canning.

MANUFACTURES.—The Deputy Collector states that the principal manufactures of the 24 Parganás are door curtains of cotton ; mats of different varieties ; earthen cooking vessels of all sorts ; baskets of various kinds ; ordinary brass and iron work, especially padlocks and keys from Nátágrah and Ardabak ; iron bars, beams, scales, etc. ; horn haircombs, etc., from Pániháti ; horn sticks from Kálíganj ; boats, principally from the Sundarbans ; hair and shoe brushes from Khardah ; different sorts of cloth, and *tasar* from Sátgachhiá in the

north-east of the District. I have already described the process of sugar manufacture from the cane as well as from date juice in the Agricultural Section of this Statistical Account. The other manufactures mentioned above are of the ordinary kind, with no speciality either in quality or mode of manufacture, to merit a separate account. The wages of the manufacturers vary from sixpence to a shilling and threepence a day, according to the class of work on which they are employed. Generally speaking, the people manufacture on their own account, and in their own houses, although they sometimes employ hired labourers to work for them.

COMMERCE.—The trade of the District is chiefly carried on by means of permanent markets in the towns, and at fairs. The principal articles of export are paddy and rice, sugar, *pán* leaf, tobacco, vegetables, fish, pottery, bamboo, mats, etc. The imports consist of pulses of all sorts, oil-seeds, spices, turmeric, chilies, *ghí* (clarified butter), cloth, cotton, refined sugar, iron, *sál* timber, brass utensils, lime, etc. No information exists as to the value of the exports and imports; but the Deputy Collector is of opinion that the exports are considerably greater than the imports, the balance of trade being thus in favour of the District. This vague account of the general trade of the District may be supplemented by a few definite figures illustrating the passage of merchandise along the Calcutta canals. The traffic returns of these canals are to be found in the Bengal Administration Report for the years 1872-73 and 1873-74. These returns were not throughout supplied in the required state, and to a certain extent they have been aggregated with the traffic returns of the Nadiyá rivers. Inasmuch, however, as all the goods enumerated must for some considerable portion of their course pass along the waterways of the 24 Parganás, it has been thought not inappropriate to record in this place the general traffic of the Calcutta canals, though it is not possible to distinguish in each case between the through and the local traffic. 'The most important traffic of Bengal is that which is registered on the Calcutta canals. The returns are taken at toll stations a little outside Calcutta, on the canals which connect the Sundarbans, Bákarganj, parts of Behar, and the country about the Meghná river, with Calcutta. They show all the trade which passes by canal from the Sundarbans or Jessor towards Western Bengal or Behar. The returns do not show the place of shipment or destination of the traffic, but only its general direction. For the year 1872, the figures are only available

for the second half of the year. During that time the trade from Calcutta to the Eastern Districts via the canals amounted to 1,179,725 maunds, or 43,256 tons; of which total 924,669 maunds, or 33,849 tons, were salt. The trade from the Eastern Districts to Calcutta and its environs amounted to 8,517,635 maunds, or 312,323 tons; and of this total more than half, viz. 4,494,585 maunds, or 164,533 tons, was firewood from the Sundarbans. Of the rest the chief items were—

	Maunds.
Rice,	1,191,620
Other cereals,	260,225
Pulses, etc.,	141,400
Oil-seeds,	107,700
Jute,	778,300
Cotton,	90,770
Sugar,	40,600
Hides,	2,547,000
Miscellaneous,	994,250

‘In the absence of information as to the places whence these Calcutta imports come, the figures are less instructive than they might otherwise be. In 1873-74, the total quantity of traffic discharged up the canals from Calcutta amounted to 3,966,348 maunds, or 146,982 tons; the total quantity of down traffic amounted to 22,307,180 maunds, or 816,602 tons. The principal article of up traffic is salt, which amounted during the year to 2,487,138 maunds, or 91,046 tons. The down traffic consists mostly of rice, 8,214,123 maunds, or 309,628 tons; firewood, 5,384,313 maunds, or 197,059 tons; and jute, 2,352,261 maunds, or 77,627 tons. By way of comparison with these figures, it may be here stated that the returns of the Eastern Bengal Railway during the year 1873-74 show a traffic of 440,611, maunds, or 17,025 tons of rice; 3,661,690 maunds, or 134,061 tons of jute; and 37,803 maunds, or 1,383 tons of salt. It will be seen, therefore, that the great bulk of traffic does not take at all to the railway, which, however, conveys the greater portion of the jute of Eastern Bengal. The Calcutta and South-Eastern State Railway still carries too small a traffic to be taken into consideration, and carried into Calcutta last year less than a lakh of maunds of rice, about 3,455 tons. That amount, however, was nearly double that carried in the previous year.’

The following table indicates in a concise form, so far as statistics are at present available, the comparative amount of the goods traffic under the heads specified, during the years 1872-73 and 1873-74,

upon the various canals and railways which make Calcutta their common centre, and permeate the entire inland territory of the 24 Parganá. Unfortunately the traffic on the Nadiyá rivers has not been distinguished from that on the Calcutta canals, and consequently the two columns headed 2 and 8 afford only confused information; but it is hoped that the detailed figures given above will serve to some extent to rectify this confusion.—*For table see next page.*

CAPITAL is usually employed either in trade or in loans, and is not generally hoarded. The rate of interest in small loans, where the borrower pawns some article, such as ornaments or household vessels, varies from threepence three-farthings to sevenpence half-penny in the pound per month, or from nineteen to thirty-seven and a half per cent. per annum. In large transactions, the rate varies from twelve to twenty-four per cent. per annum, according to the necessities of the borrower. When a mortgage is given upon houses or lands, the rate varies from twelve to eighteen per cent. For petty advances to the cultivators, the money-lender exacts from thirty-seven and a half to seventy-five per cent. A landed estate sells for twenty to twenty-five years' purchase, and seldom yields over five per cent. per annum. There are no large native banking establishments in the 24 Parganá, excepting at Calcutta. Loans are chiefly conducted by the village *mahájans* or rice merchants, and not by the small shopkeepers.

NEWSPAPERS.—Three vernacular periodicals are published in the District, exclusive of Calcutta. The *Som Prakás*, a weekly newspaper representing moderate political views, is printed in the Bengali character, and is said to have a circulation of about 550 copies. The *Pákshik Sambád*, or fortnightly news, in the Bengali character, has a circulation of about 180 copies. The *Jyotiríngan*, a religious periodical, also in Bengali, is published at Bhawánipur once a month by the Calcutta Christian Tract and Book Society; its circulation is stated to be about 3000 copies, partly or chiefly gratuitous.

From one point of view, newspapers may be regarded as an engine of education rather than as an industrial enterprise. I have here given the leading features of the District press from the latter point of view, but their educational influence is greater than the bare figures would imply.

INCOME OF THE INHABITANTS.—The Deputy Collector, in 1871, estimated the total incomes of the District over £50 per annum at

For continuation of paragraph, see p. 175.

Paragraph continued from p. 173.

£855,000, exclusive of Calcutta. This appears to be excessive, as the amount of income tax of 1870, which was levied at the rate of $3\frac{1}{2}$ per cent., would thus have produced a return of £26,718, 14s.; whereas the total net produce of the tax in 1870 only amounted to £10,408, 12s. The explanation may probably be, that, in consequence of the strong resistance to the tax at its enhanced rate, and the numerous complaints of oppression which were brought against the subordinate native officials charged with its collection, the Act was not rigidly enforced, and many persons whose incomes were above £50 per annum escaped assessment. This appears the more probable, when it is considered that the 24 Parganás was one of the only two Districts in Bengal in which the $3\frac{1}{2}$ tax of 1870 realized a less amount than the lighter rate at which the assessments of 1869 were made. In 1869-70, with an income tax of 1 per cent. at the commencement of the year, subsequently increased to $2\frac{1}{2}$ per cent., the net receipts in the 24 Parganás amounted to £12,890; while in 1870, a tax at $3\frac{1}{2}$ per cent. only realized £10,408.

AS THE WORKING OF THE INCOME TAX throws valuable light on the earnings of different classes in the District, I shall treat of it here, instead of further on, under the head of ADMINISTRATION. In consequence of the numerous complaints regarding the income tax in 1870-71, Mr. W. H. Verner, C.S., was specially appointed to inquire into its operation. The following paragraphs are condensed from his report on the subject; and although in some instances they do not agree with the figures shown in the Income Tax Administration Report, they may be taken on the whole as approximately correct. A comparison between the tax of 1869-70 and that of 1870-71 shows that, in the former year, 8878 persons were finally decided to be in possession of incomes of upwards of £50 per annum, and were adjudged to pay income tax accordingly,—the amount finally realized from these 8878 persons being, according to the Income Tax Administration Report, £12,890. In 1870-71, at the enhanced rate of $3\frac{1}{2}$ per cent., only 3237 persons were held liable to pay on incomes of upwards of £50 per annum,—2697 others, who were at first assessed, being afterwards exempted. The aggregate of the original demand was £17,015; the net amount realized was £10,408.

Only fifteen persons residing in the District are returned as possessing an income of upwards of £1000 per annum, and the follow-

ing list of them exhibits a comparison of the proceeds of the tax in 1869-70 and 1870-71:—(1) Prince Ghulám Muhammad, 1869, assessed income from £11,000 to £12,000; amount of tax imposed, £114: 1870, assessed income, £11,832; amount of tax, £369, 14s. od. (2) Golak Chandra Mukharji, 1869, assessed income from £1750 to £2000; amount of tax, £18, 10s. od.: 1870, assessed income, £1433, 8s.; amount of tax, £44, 14s. od. (3) Biswanáth Chandra, 1869, assessed income from £2750 to £3000; amount of tax, £28, 10s. od.: 1870, assessed income, £354, 6s. od.; amount of tax, £11. The cause of the great decrease in the assessed income of 1870, compared with that of the previous year, lies in the fact that, after the first assessment, the bulk of his property came into the hands of the Receiver of the High Court, and paid the tax in Calcutta. (4) The proprietor of Mazilpur (a minor), 1869, assessed income from £1250 to £1500; tax, £20, 4s. od.: 1870, assessed income, £1336; tax, £41, 14s. od. (5) Anna Purná Dási, and others, 1869, assessed income, £1250 to £1500: tax, £20, 4s. od.: 1870, assessed income, £1028, 18s. od.; tax, £32, 2s. od. (6) The proprietor of Gobardángá (a minor), 1869, assessed income from £7000 to £7250; tax, £106, 10s. od.; 1870, assessed income, £6161, 8s. od.; tax, £192, 10s. od. (7) Rádhá Mohan Mandal, 1869, assessed income from £3000 to £3250; tax, £46, 10s. od.: 1870, assessed income, £2963, 6s. od.; tax, £92, 12s. od. (8) Nil Mádhhab Mandal, 1869, assessed income from £1000 to £1250; tax, £16, 10s. od.: 1870, assessed income, £1000, 6s. od.; tax, £31, 4s. od. (9) Gangá Gobind Mandal, 1869, assessed income from £2000 to £2250; tax, £31, 10s. od.: 1870, assessed income, £2121; tax, £66, 4s. od. (10) Chandra Kumár Mandal, 1869, assessed income from £1000 to £1250; tax, £16, 10s. od.: 1870, assessed income, £1000, 6s. od.; tax, £31, 4s. od. (11) Háji Muhammad Ramzán Nukas, 1869, assessed income from £1250 to £1500; tax, £20, 4s. od.: 1870, assessed income, £1375; tax, £42, 18s. od. (12) Tej Chandra Rái Chaudhrí, 1869, assessed income from £3750 to £4000; tax, £57, 14s. od.: 1870, assessed income, £1860; tax, £58, 2s. od. (13) Sharmodá Náth Rái Chaudharí, 1869, assessed income, £1798, 6s. od.; tax, £27, 14s. od.: 1870, assessed income, £1532, 10s. od.; tax, £47, 16s. od. (14) Banamáli Lashkar, 1869, assessed income, £1000 to £1250; tax, £16, 10s. od. This person was, on petitioning, altogether exempted from assessment in

1870, but for what reason is not apparent. (15). Debínáth Rái Chaudhári, 1869, assessed income, £2500 to £2750; tax, £39: 1870, assessed income, £1558, 8s. od.; tax, £42, 10s. od. Total of the tax realized on fifteen largest incomes in 1869, £580, 0s. od.; ditto in 1870, £1104, 4s. od. It will be observed that the incomes of Nos. 2, 3, 5, 6, 7, 12, 13, and 15 were found to be less in 1870-71 than in 1869-70.

I have already remarked that more than half the landed estates paying over £50 per annum are in the hands of absentee landlords assessed in other Districts, besides others who are resident in the 24 Parganás, but whose property is in the hands of the Receiver of the High Court, and who accordingly pay income tax to the Collector of Calcutta. Mr. Verner states as follows:—‘The result is, that out of the large *zamindárs* of the 24 Parganás, the majority, paying a Government revenue of £83,674, are assessed elsewhere, if assessed at all, while the Collector of the 24 Parganás has left for his assessment the owners of estates only paying £59,208; and it is to be remembered that my figures may fall under the mark in the matter of absentees. There may be many other estates in the hands of the Receiver of the High Court besides those I have found out; and it is possible also that there may be estates, besides those I have discovered, held in the 24 Parganás by alien landlords. To these we have to add large firms like the Borneo Company, and wealthy business men, who, having also places of business in Calcutta, have got their assessment transferred there. It is popularly believed that the 24 Parganás, being so close to Calcutta, ought to show large returns under the income tax; but the truth is that, when it loses the income drawn by the greater portion of its wealthy *zamindárs* and by two or three rich firms and men of business beyond the suburbs, it becomes, for the purposes of the income tax, a poor District.’

It may be interesting to show the incidence of the tax in a purely agricultural, as compared with a purely commercial, part of the country, and the following paragraphs from Mr. Verner's Report exhibit this in a striking manner. Achipur is a purely agricultural circle, south of Calcutta, within the Headquarters Subdivision (Alipur). According to the Census of 1872, it contained an area of 53 square miles, 154 villages, 10,136 houses, and a total population of 59,132. The following table indicates the number of incomes above £50 per annum assessed under the income tax of 1869-70 and 1870-71 respectively, divided according to occupation:—

STATEMENT SHOWING INCIDENCE OF INCOME TAX IN ACHIPUR
(A RURAL POLICE CIRCLE) IN 1869-70 AND 1870-71.

Occupations.	Results of Income Tax, 1869-70, at 1 and 2½ per cent., on Incomes over £50.			Results of Income Tax, 1870-71, at 3½ per cent., on Incomes over £50.		
	Number of Persons finally assessed.	Amount of Income finally assessed.	Amount of Tax finally imposed.	Number of Persons finally assessed.	Amount of Income finally assessed.	Amount of Tax finally imposed.
Cultivators, . . .	81	£ 4,375 0 0	£ 52 2 0	10	£ 457 10 0	£ 20 4 0
Thikddars, . . .	46	4,100 0 0	48 0 0	20	1,456 10 0	53 10 0
Zamindars, . . .	15	2,225 0 0	25 8 0	11	1,569 2 0	45 8 0
Servants, . . .	7	425 0 0	5 0 0	nil.	nil.	nil.
Grocers, . . .	7	375 0 0	4 8 0	1	50 0 0	1 18 0
Confectioners, . . .	7	475 0 0	5 10 0	3	175 0 0	6 12 0
Rice Sellers, . . .	11	825 0 0	9 14 0	7	400 0 0	16 6 0
Butter Sellers, . . .	3	150 0 0	1 16 0	nil.	nil.	nil.
Cloth Sellers, . . .	6	400 0 0	5 10 0	2	100 0 0	1 18 0
Money-lenders, . . .	2	150 0 0	1 16 0	nil.	nil.	nil.
Brickmakers, . . .	2	125 0 0	1 8 0	1	50 0 0	1 18 0
Oil Sellers, . . .	1	50 0 0	0 12 0	nil.	nil.	nil.
Spice Sellers, . . .	1	75 0 0	0 16 0	nil.	nil.	nil.
Ferry Farmers, . . .	1	50 0 0	0 12 0	nil.	nil.	nil.
Total, . . .	190	13,800 0 0	162 12 0	55	4,258 2 0	148 14 0

The foregoing table only shows the assessments finally made, and not those at first imposed. In 1869-70, 247 persons were originally assessed, their assessable income being set down at £24,150. On revision, the number of persons liable to the tax was reduced to 190, and the assessed income to £13,800. In 1870-71, 82 persons were first assessed on a total income of £6246, 10s. od.; the number of persons finally held liable was 55, who were assessed on £4258, 2s. od. It is curious to notice that, although the rate of the tax was higher, yet that the amount realized from it in 1870 was smaller than that in 1869, when the tax was lower. The total results show that in 1869-70 one person in every 311 paid income tax, the average assessment on each of the 190 assessed being 17s. 1d. per head; in 1870-71, only one person in every 1075 paid the tax, the average assessment being £2, 14s. 3d. per head.

Having thus exhibited the incidence of the tax in a rural tract, I now proceed to describe its operation in a purely commercial one,—the Police Circle (*thána*) of Arindaha. This small Division, situated just north of Calcutta, contained in 1872 an area of 7

square miles, with 6987 houses, and a total population of 27,609. The following table indicates the number of incomes over £50 per annum assessed under the income tax in 1869-70 and 1870-71 respectively, arranged according to occupation:—

STATEMENT SHOWING THE INCIDENCE OF THE INCOME TAX IN ARIADAH (A TRADING POLICE CIRCLE) IN 1869-70 AND 1870-71.

Occupations.	Results of Income Tax, 1869-70, at 1 and 2½ per cent., on incomes over £50.			Results of Income Tax, 1870-71, at 3½ per cent., on incomes over £50.		
	Number of Persons finally assessed.	Amount of Income finally assessed.	Amount of Tax finally imposed.	Number of Persons finally assessed.	Amount of Income finally assessed.	Amount of Tax finally imposed.
		£ s. d.	£ s. d.		£ s. d.	£ s. d.
Druggists,	5	400 0 0	4 16 0	3	365 0 0	12 3 0
Pleaders,	2	100 0 0	1 4 0	nil.	nil.	nil.
Brokers,	6	300 0 0	3 12 0	2	150 0 0	5 8 0
Masons,	6	350 0 0	4 4 0	1	50 0 0	1 19 0
Blacksmiths, . . .	2	100 0 0	1 4 0	1	50 0 0	1 19 0
Clerks and Writers,	85	5,125 0 0	60 15 0	24	1,787 12 0	63 15 1½
Clerks and Money- lenders,	4	475 0 0	5 9 0	1	50 0 0	1 19 0
Washermen, . . .	1	50 0 0	0 12 0	nil.	nil.	nil.
Castor Oil Makers,	30	3,500 0 0	40 6 0	23	1,999 8 0	72 12 0
Piece Goods Dealers,	12	150 0 0	8 18 0	2	100 0 0	3 18 0
Confectioners, . .	7	350 0 0	4 4 0	1	50 0 0	1 19 0
Grocers,	53	3,200 0 0	37 14 0	14	150 0 0	28 16 0
Miscellaneous, . .	89	7,300 0 0	85 2 0	39	3,214 4 0	119 8 0
Oilmen,	4	225 0 0	2 13 0	1	50 0 0	1 19 0
Thread Sellers, . .	2	100 0 0	1 4 0	nil.	nil.	nil.
Flour Sellers, . .	2	100 0 0	1 4 0	nil.	nil.	nil.
Goldsmiths, . . .	5	250 0 0	3 0 0	nil.	nil.	nil.
Stable Keepers, . .	3	325 0 0	3 17 0	1	100 0 0	3 18 0
Milkmen,	2	100 0 0	1 4 0	nil.	nil.	nil.
Zamindars, . . .	11	2,025 0 0	22 9 0	8	1,538 4 0	51 9 10½
Other Landholders,	26	1,525 0 0	18 1 0	9	575 0 0	22 0 0
Cultivators, . . .	5	250 0 0	3 0 0	2	100 0 0	3 18 0
Innkeepers, . . .	5	425 0 0	5 1 0	3	150 0 0	5 16 0
House Proprietors,	9	1,400 0 0	15 12 0	3	523 16 0	17 0 0
Holders of Govt. Paper,	15	1,200 0 0	14 2 0	7	455 0 0	17 2 0
Total,	391	29,325 0 0	349 7 0	145	11,458 4 0	436 19 0

As in the case of the agricultural *tháná* of Achipur, this table shows only the number of persons finally assessed, and the amount of tax actually levied. In 1869-70, 581 persons were originally assessed on an income of £51,940. Upon revision, the number of persons liable to the tax was reduced to 391, and the income assessed to £29,325. In 1870-71, in spite of the increased rate of

incidence, the tax was levied in a much more lenient manner; only 174 persons were originally assessed as liable to the tax on a total income of £14,007; and this was reduced on appeal to 145 persons, the assessed income being reduced to £11,458, 4s. od. Taking the population at 27,609 souls, as returned by the Census in 1872, the result shows that in 1869-70 one person in every 70 paid income tax, the average assessment being 17s. 9d. per head; in 1870-71, only one person in every 190 was assessed, the average payment of each person assessed being £3, os. 3d. per head.

The income tax was abolished throughout India on the 31st March 1873; but before leaving this subject, it may be well to exhibit in a tabular form the number of assessments in each grade, arranged according to the different trades and professions.

NUMBER OF PERSONS ASSESSED UNDER THE INCOME TAX IN THE 24 PARGANAS,
CLASSED ACCORDING TO OCCUPATION AND AMOUNT OF INCOME.

		Incomes from £50 to £75.		£75 to £100.		£100 to £300.		£300 to £500.		£500 to £10,000 and upwards.	
		1869- 1870.	1870- 1871.	1869- 1870.	1870- 1871.	1869- 1870.	1870- 1871.	1869- 1870.	1870- 1871.	1869- 1870.	1870- 1871.
		1871- 1872.	1872- 1873.	1871- 1872.	1872- 1873.	1871- 1872.	1872- 1873.	1871- 1872.	1872- 1873.	1871- 1872.	1872- 1873.
1. Professions,	Religion, ..	60	20	...	...	6	6	15	4	1	6
	Education and Science, ..	10	5	...	...	3	9	3	2	...	...
	Fine Arts, ..	30	...	...	...	...	...	12	...	...	...
	Law, ..	82	31	...	...	12	25	12	12	1	3
2. Employments,	Medicine, ..	63	26	...	...	9	20	7	6	1	3
	Engineering, ..	54	10	...	...	1	6	11	1	1	1
	Clerks, Bailiffs, Shopmen, ..	438	72	...	...	20	106	46	8	11	6
	Servants (domestic), ..	35	31	...	...	5	...	2	2	3	...
3. Merchants (not Manufacturers),	Servants (jobbed), ..	...	3	...	...	...	...	...	4	...	...
	Artisans, ..	69	3	...	...	2	4	5	...	...	...
	Agents, ..	41	15	...	...	5	...	5	5	2	...
	Bankers and Money-lenders, ..	155	3	...	...	8	...	172	8	7	2
4. Commerce, Traders in,	General Merchants, ..	206	10	...	...	2	5	28	2	20	...
	Piece Goods Merchants, ..	76	...	...	...	...	...	3	...	...	...
	Grain Merchants, ..	61	30	...	...	4	40	10	...	10	6
	Salt Merchants, ..	...	1	...	...	26	...	...	...	...	...
4. Commerce, Traders in,	Others, ..	192	109	...	...	26	3	5	2	...	...
	Woven Fabrics and Dress, ..	37	8	...	...	4	29	4	...	...	...
	Building Materials, etc., ..	25	9	...	...	1	9	8	4	1	2
	Metals, ..	43	14	...	...	4	1	12	1	3	...
4. Commerce, Traders in,	Food, ..	288	32	...	...	4	32	18	...	2	...
	Salt, ..	26	9	...	...	1	5	12	7	...	...
	Spirits, Drugs, Tobacco, ..	417	70	...	...	16	26	10	7	10	2
	Fuel, ..	42	15	...	...	2	6	3	1	4	...
		2540	526	...	...	129	340	394	67	77	25
											2

[TURN OVER.]

NUMBER OF PERSONS ASSESSED UNDER THE INCOME TAX IN THE 24 PARGANAS,
CLASSED ACCORDING TO OCCUPATION AND AMOUNT OF INCOME—continued.

	Incomes from £50 to £75.		£75 to £100.		£100 to £200.		£200 to £500.		£500 to £1000.		£1000 to £20,000 and upwards.	
	1869- 1870.	1871- 1872.	1869- 1870.	1871- 1872.	1869- 1870.	1871- 1872.	1869- 1870.	1871- 1872.	1869- 1870.	1871- 1872.	1869- 1870.	1871- 1872.
Brought forward, . . .	2540	526	139	340	394	67	146	77	11	25	...	2
Animal and Vegetable Sub- stances, . . .	71	4	...	1	14	...	...	4	...	...	...	...
Books, etc., . . .	...	...	...	...	...	...	...	...	...	...	...	...
Miscellaneous, . . .	1965	434	132	162	220	83	48	150	26	14	...	...
Carriers, . . .	112	33	11	17	3	4	3	1	...	...	2	...
Dealers in Animals, . . .	4	3	...	1	...	1	...	...	...	...	...	...
Cotton Goods, . . .	12	6	...	...	...	...	...	...	...	...	...	...
Woollen Goods, . . .	...	...	...	...	...	...	...	...	...	...	...	...
Lute, Flax, and Hemp, . . .	6	8	2	5	1	2	3	...	...	...	...	...
Silk, . . .	3	10	...	4	...	...	...	...	...	...	...	...
Indigo, . . .	...	...	...	...	...	...	...	...	...	...	...	...
Sugar, . . .	...	...	...	...	...	...	...	...	...	...	...	...
Tea, . . .	70	48	33	49	19	15	49	3	...	3	...	...
Metals and Machinery, . . .	...	...	...	...	...	...	...	...	...	...	...	...
Others, . . .	75	...	...	...	3	...	...	...	...	...	...	...
Proprietors and Sub-proprie- tors, . . .	...	4	...	13	...	1	8	...	...	2	2	...
Tenants, . . .	660	294	64	252	203	109	218	225	83	139	25	14
Cultivators, . . .	1958	437	63	94	145	42	41	20	4	1	...	...
House Proprietors, . . .	2405	448	66	...	30	29	...	...	3	...	...	...
From Government Securities, . . .	4	32	27	18	3	8	25	9	16	13	...	1
From other Sources, . . .	36	13	10	...	8	19	...	10	10	...	1	...
Miscellaneous, . . .	245	22	9	77	73	9	41	13	3	14	...	...
17	45	16	64	74	1	5	13	...	1	1	...	...
Total, . . .	10,183	2367	565	1098	1057	394	597	524	157	212	25	17

Assessments from £75 to £100 not shown separately this year.

ADMINISTRATIVE HISTORY.—A narrative of the mode in which the East India Company became possessed of the 24 Parganás, one of their earliest landed possessions in Bengal, will be found at the commencement of this Statistical Account, under the head of 'Jurisdiction. When the Company obtained the *zamindari* or landholders' rights in the 24 Parganás, in 1757, under a Deed of Grant, subsequently confirmed by a Farmán direct from the Emperor himself, the Crown rent was fixed at Rs. 222,958. The gross revenue derived by the Company from their new estate amounted to Rs. 535,105 in the same year; and when the territory was put up in fifteen lots, and farmed out for three years, with the view of ascertaining the real value of the land, the leases produced the sum of Rs. 765,700, together with certain royalties reserved by the Company to itself, and estimated to amount to about a lách and a half of rupees, making a gross total revenue of Rs. 915,700 from the 24 Parganás. But even this sum was far below the real income derived from the land. Several fraudulent alienations of land were discovered; and Mr. Verelst's Report of 1767 returned a total of Rs. 1,465,000 as the correct land revenue (*málguzárá*), exclusive of the income derived from salt farms, miscellaneous (*sáyer*) duties, and the whole of the town of Calcutta. The imperial rental fixed by the Mughul Government for the town, under the official description of Calcutta, Sutánuti, and Govindpur, was Rs. 8836, while the yearly town revenue realized by the Company as *talukdárs* amounted, prior to 1757, to Rs. 107,131. These figures are taken from Mr. J. Grant's Report on the Revenues of Bengal, quoted in the Fifth Report of the Select Committee on the Affairs of the East India Company, London 1812. *Madras Reprint*, vol. i. pp. 491-494.

GROSS REVENUE AND EXPENDITURE, 1790, 1850, AND 1870.—The following statements, taken from the balance-sheet of the District, exclusive of Calcutta, will illustrate the growth of the revenue and expenditure since the formation of the existing system of Government under Lord Cornwallis' plan:—The gross revenue rose from £92,746 in 1790, to £250,333 in 1850, and subsequently increased to £321,483 in 1870. For the latter year I have given the Budget Estimate, as this estimate shows the demand without being affected by the accidental fluctuations of the year. The civil expenditure, on the other hand, has risen, according to the District mode of bookkeeping, from £18,275 in 1790, to £56,114 in 1850, and thence to £83,573 in 1870.

NET REVENUE AND EXPENDITURE, 1790, 1850, AND 1870.—The figures in the last paragraph, however, by no means represent the actual facts. The District balance-sheets contain many items of accounts and transfer, such as deposits and remittances, which conceal the real income and expenditure. I have therefore deducted such items from each of the balance-sheets now given, and the result is as follows:—The net revenue of 1790 was £91,123. In 1850 it had more than doubled, to £205,894. In 1870 it had increased by nearly four times its original amount, to £321,483, or more than half as much again as it was in 1850. The increase of the expenditure on the Government of the District has more than kept proportionate pace. In 1790, only £6991 appear from the recorded accounts to have been expended on the Administration. It must be remembered, however, that at that period the landholders were nominally responsible for such miserably inefficient police as then existed. By 1850 this expenditure had nearly quadrupled, to £25,524. In 1870 it had multiplied to nearly twelve times what it was in 1790, and amounted to £79,958. More money is indeed collected from the people, but a great deal more is expended upon the District Administration. In 1790, the sum thus returned in local Government was one-thirteenth of the District revenue. In 1870, notwithstanding that the net revenue had increased by more than three times, yet the net expenditure had increased by twelve times, so that the outlay on Civil Government amounted to just one-fourth of the total revenue. This, however, is independent of the municipal taxation, the whole of which was returned in Civil Government, and of the cost of the rural police, of which the whole was also expended within the District. The statements for 1790 and 1850 disclose several important omissions on both sides of the account; but I can only give the figures for those years as furnished by the District authorities. In the paragraph under each of the balance-sheets, however, I endeavour, so far as my materials permit, to elicit the net revenue and expenditure at each period.

BALANCE-SHEET OF THE DISTRICT OF 24 PARGANAS FOR THE YEAR 1790-91.
(Exclusive of Calcutta.)

REVENUE.		EXPENDITURE.	
(1) Land revenue,	£87,856 3 4	(1) Comptroller of Salt Manufacture,	£9,797 4 8
(2) Land revenue of educational estate (<i>Madrasat</i>),	1,902 2 4	(2) Board of Trade,	1,334 15 6
(3) Excise,	393 11 6	(3) Deposits of the revenue department,	151 17 8
(4) Revenue Court fees (<i>Amalánáut</i>),	165 8 6	(4) Charges of the revenue department,	3,755 9 8
(5) Profit and loss,	484 13 8	(5) Charges of Civil Court,	570 18 10
(6) Civil Court fees,	321 12 10	(6) Charges of Criminal Court,	317 10 6
(7) Revenue deposits,	357 5 8	(7) Pensions and charitable allowances,	159 18 0
(8) Civil paymaster,	1,265 11 0	(8) Extraordinary,	2,187 15 10
Total,	£92,746 8 10	Total,	£18,275 10 8

NET RESULTS, 1790-91.

To obtain the net revenue, items Nos. 7 and 8 on the revenue side must be deducted, as deposits and mere matters of account. In the same way, to arrive at the net outlay, items Nos. 1, 2, and 3 must be deducted from the expenditure side. Items Nos. 1 and 2 were trade advances or charges for managing the Annual Investment and Salt Monopoly, and not for the Civil Government of the District. The net revenue of 1790-91, therefore, was £91,123, 12s. 2d. The net expenditure was only £6991, 12s. 10d. For 1790-91, I have calculated the rupee at 2s. 2d., the value of *sikáh* rupees; for the other years I have calculated according to the ordinary rupee of two shillings. Police almost entirely maintained by the landholders or villagers; but in reality no effective police existed.

BALANCE-SHEET OF THE DISTRICT OF 24 PARGANAS FOR THE YEAR 1850-51.
(Exclusive of Calcutta.)

REVENUE.		EXPENDITURE.	
(1) Land revenue (realized),	£ 162,066 16	(1) Judicial charges,	£ 7,928 10 0
(2) Excise,	25,239 18 0	(2) General department,	1,506 6 0
(3) Profit and loss,	2,327 2 0	(3) Bills payable by the revenue department,	1,785 18 0
(4) Superintendent of Calcutta Canals,	3,725 12 0	(4) Profit and loss,	1,021 0 0
(5) Revenue deposits,	2,450 16 0	(5) Excise remittances,	8 0 0
(6) Superintendent of Stamps,	8,579 18 0	(6) Revenue deposits,	28,795 12 0
(7) Revenue charge,	361 6 0	(7) Superintendent of Calcutta Canal,	11 18 0
(8) Advances on account of civil suit,	31 18 0	(8) Revenue charge general,	1,661 2 0
(9) Law charges,	294 0 0	(9) Law charges,	418 12 0
(10) Lands purchased,	2,440 18 0	(10) Advance on account of civil suit,	6 16 0
(11) Rural police,	241 4 0	(11) Military department,	4 2 0
(12) Court of Wards,	45 18 0	(12) Marine department,	316 8 0
(13) Revenue remittance,	161 12 0	(13) Lands purchased,	4 18 0
(14) Bill payable in the revenue department,	2,630 14 0	(14) Superintendent of Stamps,	415 18 0
(15) Judicial remittance,	16,164 4 0	(15) Section of the Council of Education,	81 14 0
(16) Judicial charge,	6 6 0	(16) Advance on account of diet of revenue defaulters,	0 10 0
(17) Section of the Council of Education,	0 14 0	(17) Collection charges,	528 12 0
(18) Collection charges,	551 4 0	(18) Process fees (Tulabánuf),	43 4 0
(19) Process fees (Tulabánuf),	13 8 0	(19) Jails,	7,214 13 10
		(20) Police,	4,360 15 4
Total,	£ 250,333 8 0	Total,	£ 56,114 9 2

NET RESULTS, 1850-51.

To obtain the net revenue, items Nos. 5, 8, 13, 14, and 15 must be deducted from the revenue side, as matters of deposit or account.
To obtain the net outlay, items Nos. 3, 5, and 6 must be deducted from the expenditure side. The net revenue for 1850-51, therefore, was £205,894 4s. od.; the net expenditure, £25,524 19s. 2d.

BUDGET ESTIMATE OF THE DISTRICT OF 24 PARGANAS FOR THE YEAR 1870-71.
(Exclusive of Calcutta.)

REVENUE.		EXPENDITURE.	
(1) Land revenue,	•	(1) Collector and Deputy Collector's establishment,	£3,141 0 0
(2) Miscellaneous,	•	(2) Contingent expenses,	2,083 18 0
(3) Excise,	•	(3) Establishment for managing Govt. estates,	2,997 4 0
(4) Assessed taxes,	•	(4) Excise establishment,	734 12 0
(5) Stamps,	•	(5) Assessed tax establishment,	1,433 4 0
(6) Interest on law charges,	•	(6) Stamp establishment,	1,524 0 0
(7) Toll, ferry collections, fishery rent, etc.,	•	(7) Miscellaneous,	1,195 2 0
(8) Proceeds from jail manufacture,	•	(8) Civil and Sessions Court establishment,	10,786 0 0
(9) Schooling fees and private contributions,	•	(9) Commissioner's establishment,	5,422 10 0
		(10) Toll Collectors' establishment, etc.,	5,300 0 0
		(11) Expenditure of Jail and Lock-ups,	13,732 10 11
		(12) Inspector of Schools' establishment, and other educational expenses,	18,343 10 0
		(13) Regular Police,	17,479 12 0
Total,	•	Total,	£83,573 2 11
			• £321,483 16 11

NET RESULTS, 1870-71.

The Collector was instructed to deduct deposits and matters of account, in furnishing me with the 'balance-sheet for this year'; but I have found it necessary to correct several items in the Budget Estimate from the actual results of the year as subsequently ascertained. Thus, on the revenue side, I have given the amount actually realized under items Nos. 4, 8, and 9. On the expenditure side, I have given the actual outlay as reported by the Inspector-Generals of Jails and of Police under Nos. 11 and 13. As item No. 9 applies to the three Districts of the Presidency Division, two-thirds must be deducted from it, as regards the expenditure in the 24 Parganas. A very small deduction might be made for similar reasons under item 12, but it would not perceptibly affect the general result, nor have I the data requisite for making it. Subject, therefore, to the above remarks, the net revenue of 1870-71 would be £321,483, 16s. 11d.; the net expenditure, £79,958, 2s. 11d.

The revenue and expenditure of 1870 does not include the municipal taxation or the municipal expenditure, with the allotment of lands for the rural police. The balance-sheet only shows what may be termed the regular District Accounts, as supplied to me by the Magistrate and Collector, who is responsible for their accuracy. The postal revenue and expenditure are held to be matters of imperial account, and will be exhibited at a subsequent page. The total receipts under this head in 1870-71 were £1927, 8s. 9d.; the charges, £1914, 4s. 0d.

LAND REVENUE.—As elsewhere throughout Bengal, the land tax is by far the most important item of revenue in the 24 Parganás, and in 1870-71 formed fifty-two per cent. of the total revenue of the District. Subdivision of property has gone on rapidly under British rule. In 1790, there were 444 separate estates on the rent-roll of the District, held by 502 registered proprietors or coparceners paying revenue direct to Government. The total land revenue in that year nominally amounted to *sikká* rupees 908,481, or £98,418, 14s. 0d. This appears to have been the theoretical demand; for in the detailed statement of revenue and expenditure given above, the sum of *sikká* rupees is 810,980, or £87,856. The latter sum would show an average land revenue paid by each estate of £197, 17s. 8d., and of £175, 0s. 2d. from each individual proprietor or coparcener. In 1800, the number of estates and proprietors, and the land revenue demand, were the same as in 1790; but as the accounts for that year are not available, I am unable to give the actual amount paid, or the average payments from each estate, or from each proprietor or coparcener. In 1850, the number of estates had increased to 1518, and the registered proprietors to 3156. The land revenue demand amounted to £167,906, 10s., or an average payment of £110, 13s. 4d. from each estate, and of £53, 4s. 0d. from each individual proprietor or coparcener. In this year the District was of larger extent than at present, and included estates subsequently attached to the Bardwán and Húgli Districts. Yet in 1871-72, with a smaller area, the number of estates had increased to 2064, the registered number of proprietors or coparceners being 4170. The total land revenue amounted to £167,551, equal to a payment of £81, 3s. 6d. from each estate, or £40, 3s. 7d. by each individual proprietor. The figures for this last year are taken from the Report on the Land Revenue Administration of the Lower Provinces for 1871-72, with the exception of the number of proprietors, which is taken from the Collector's returns, and refers to 1870-71.

PROTECTION TO PERSON AND PROPERTY has been steadily rendered more complete. In 1850, there were five Magisterial and thirteen Civil and Revenue Courts in the 24 Parganás; in 1862, there were thirteen Magisterial and twenty-one Civil and Revenue Courts; and in 1870, the number was nineteen Magisterial and thirty-three Civil and Revenue Courts. The number of Covenanted Officers at work in the District throughout the year, was two in 1850, six in 1860, and five in 1870. The number of rent cases instituted under the provisions of Act X. of 1859—the Land Law of Bengal—are returned by the Collector as follow:—In 1861-62, 6590 original suits, with 969 miscellaneous applications; in 1862-63, 6310 original suits, and 2235 miscellaneous applications; in 1866-67, 6521 original suits, and 3423 miscellaneous applications; and in 1868-69, 6358 original suits, and 3938 miscellaneous applications. It will thus be seen that these land suits, the most important of which are for enhancement of rent, have remained almost stationary since the introduction of the law.

POLICE.—For police purposes, exclusive of Calcutta and the Suburbs, which are under a separate administration, the District is divided into thirty Police Circles (*thánás*). The machinery for protecting person and property in the 24 Parganás consists of the Regular or District Police, the Village Watch or rural force, and a Municipal Police for municipalities. In 1871 the strength of the Regular Police was as follows. The figures are taken from the Bengal Police Report for 1871:—Three superior European officers, including a District Superintendent of Police and two Assistant Superintendents, on a total salary of £1680 a year; 11 subordinate officers on a salary of upwards of £120 per annum, and 142 officers on less than £120,—maintained at a total cost of £6630, showing an average pay for each subordinate officer of £43, 6s. 8d. a year; 696 foot constables maintained at a total cost of £5983, 4s. od., or an average annual pay of £8, 12s. od. for each man. The other expenses connected with the District Police are,—a sum of £270 per annum allowed for travelling charges of the superior officers; £243, 6s. od. for pay and travelling allowances of their establishments; £70, horse allowance; and £2603, 2s. od. for contingencies,—bringing up the total cost of the Regular Police of the 24 Parganás to £17,479, 12s. od. The Census of 1872 returns the area of the District, exclusive of Calcutta and the Suburbs, at 2765 square miles; and the population, exclusive of the same items, at

1,951,137. According to these figures, the total strength of the Regular Police Force is one man to every 3·24 square miles of area, or one man to every 2290 of the population. The cost of maintenance is equal to £6, 6s. 5d. per square mile, or a fraction over 2½d. per head of the population.

THE VILLAGE WATCH is a rural force consisting of 3712 men, maintained by the villagers at a cost of £19,817, 12s. od., the average pay of each rural watchman being £5, 6s. 9d. per annum. According to the area and population just given above, there is one village constable to every 74 square mile, or one to every 525 of the population, maintained at a cost of £7, 3s. 6d. per square mile, or a little over 2½d. per head of the population. The Municipal Police in 1871 consisted of 42 officers and 610 men, maintained at a total cost of £5385, defrayed by means of rates levied upon the householders. The distribution of this town force is as follows, exclusive of Calcutta and the Suburbs, but inclusive of the North and South Suburban Towns:—(1) South Suburban Town, 10 head constables and 171 men; (2) North Suburban Town, 5 head constables and 75 men; (3) Bághjálá, 1 head constable and 18 men; (4) Kádiháti, 1 head constable and 8 men; (5) Nawábganj, 4 head constables and 45 men; (6) Agarpára, 5 head constables and 75 men; (7) Bárásat, 1 head constable and 23 men; (8) Naiháti, 3 head constables and 45 men; (9) Basurhát, 1 head constable and 20 men; (10) Táki, 1 head constable and 15 men; (11) Kalingá, 2 head constables and 30 men; (12) Gobardángá, 1 head constable and 17 men; (13) Báruipur, 1 head constable and 10 men; (14) Jainagar, 1 head constable and 13 men; (15) Sátkhirá, 1 head constable and 18 men; (16) Kalároá, 1 head constable and 10 men; (17) Chánduriá, 1 head constable and 5 men; (18) Káliganj, 1 head constable and 6 men; (19) Debhátá, 1 head constable and 6 men: total, 42 head constables and 610 men.

There is also a river patrol maintained in the 24 Parganáas, consisting of 13 boats, manned by a crew of 105 men, and with a head constable in each boat. This service is maintained at a cost of £885, 12s. od., which is included in that of the Regular Police.

Including, therefore, the Regular Police, the Village Watch, and the Municipal Police, the machinery for protecting person and property in the 24 Parganáas consisted in 1871 of a force of 5216 officers and men, equal to an average of one man to every 53 square mile as compared with the area, or one man to every 374

souls as compared with the population, exclusive of Calcutta and the Suburbs. The aggregate cost of this force in 1871 was £42,682, 4s. od., equal to a charge of £15, 8s. 8d. per square mile, or just fivepence farthing per head of the population. The figures contained in the following paragraphs are taken from the Annual Reports of the Inspector-General of Police for 1870 and 1871.

During the year 1871, the police conducted 3583 cognisable cases, the proportion of final convictions to men brought to trial being 67 per cent.; and 2660 non-cognisable cases, in which the percentage of final convictions was 58·9. The total number of cases, both cognisable by the police and non-cognisable, was 6243, the proportion of final convictions being 63 per cent. As regards convictions, the 24 Parganás stand above the neighbouring Districts of Nadiyá and Jessor. In Nadiyá the proportion of final convictions to the total number of men brought to trial was only 41·3 per cent. in 1871, and in Jessor District only 42·9 per cent. in the same year. Serious crime is not very prevalent in the 24 Parganás: 16 cases of murder occurred in 1870; of which convictions were obtained only in 3; in 1871, out of 11 cases, conviction only followed in 2. The offence of gang robbery showed an increase from 12 cases in 1870 to 16 cases in 1871; 8 cases of rape were reported in 1870, against 11 in 1871. The Annual Report of the Inspector-General of Police for 1871 states that all the cases of gang robbery were committed with a view to plunder, and in no case was any violence inflicted. Convictions of gang robbery were only obtained in three out of the sixteen cases reported. Three cases of river dacoities occurred during 1871, for the suppression of which a river patrol is maintained, as stated on a previous page. The police were unsuccessful in tracing the thieves; but it was ascertained that they were committed by a gang of professional robbers living in Calcutta and the Suburbs. These men watch boats loading in the Calcutta canals, follow those which promise the best booty, and plunder them in solitary parts of the Sundarbans. The difficulty of detecting these river crimes is great; but several men were arrested in connection with the three cases stated above, and were awaiting their trial at the end of 1871.

The following are the particulars with regard to other crimes:—The offence of 'grievous hurt' is stated to have increased in the 24

Parganás during 1871; but the Inspector-General's Report for that year does not give the number of cases, nor the proportion of District convictions to committals. The Report for 1870 is equally silent upon this point. Fifty-one cases of hurt by dangerous weapons are reported in 1871, but I have no information as to the number of convictions, or the proportion of convictions to committals either for 1871 or 1870. Cases of kidnapping or abduction are said to have shown a slight falling off in 1871 as compared with 1870, but the Police Reports do not give particulars of the number of cases.

• Six cases of robbery were reported during 1871, in which, however, no convictions were obtained. The charge of wrongful restraint and confinement furnished 101 cases in 1871, in which convictions were obtained in 85 cases, or 84 per cent. Cattle theft exhibited a great decrease in 1871 as compared with 1870, the number of cases being 37 and 141 respectively. The Inspector-General states that this decrease is in consequence of the large increase in the number of police stations; the men who formerly engaged in such raids are now obliged to confine themselves to a theft of one or two cows. 'False cases' are numerous in the 24 Parganás, as in the other Districts of the Presidency Division, the number in 1871 being returned at 621. The number of salt-smuggling cases shows a considerable increase in 1871 over the previous year. In 1870, 114 cases were reported, in which 217 persons were arrested, and 203 were finally convicted; the quantity of salt confiscated was about fifteen hundredweights, the amount of fines realized being £183, 2s. od. In 1871, 331 cases were reported, in which 339 persons were arrested, of whom 335 were finally convicted; the quantity of salt confiscated was about twenty hundredweights, the amount of the fines realized being £391, 1s. od.

Taken as a whole, the Inspector-General remarks that the Districts of the Presidency Division exhibit very satisfactory results in police administration. A few years ago, Nadiyá, Jessor, and the 24 Parganás were overrun with dacoits, and affrays of the most serious kind were common. During the whole of 1871 there was but one case of gang robbery in Nadiyá, four in Jessor, and sixteen in the 24 Parganás.

The only really professional thieves in the Lower Provinces are the Bediyás. Their origin is obscure; in some Districts they inhabit certain villages, in others they live entirely in boats. Their ostensible means of livelihood consists in selling mats, fishing, and rearing

ducks, etc. Many of them are accomplished jugglers and daring acrobats. They send forth at all seasons predatory bands, who assume various disguises, scatter in different directions, and return, after months of pilfering, laden with spoil, which becomes the common property of the community. A strict watch is kept upon their villages; but, in spite of every precaution, these skilful pilferers frequently manage to elude the vigilance of the police, and before their absence is discovered, a succession of burglaries announces their presence in a distant part of their own or in some neighbouring District. In former years, the police were in the habit of making periodical raids on these Bediyá villages, and searching every house indiscriminately; large quantities of stolen property were not unfrequently found. The modern Bediyá, however, is too sharp to keep stolen property in his house; he generally finds his way down to Calcutta, where he converts his stolen ornaments into cash. This he buries in some out-of-the-way place not far from his village; he there settles quietly down until necessity calls him forth again. In the more eastern Districts these people live in boats, but in the 24 Parganás they mostly reside on land.

JAIL STATISTICS.—There are altogether nine jails in the 24 Parganás, viz.:—(1) The great Jail at Alípur, mainly filled with long-term convicts from other Districts of Bengal; (2) the Rassá Jail, recently established for long-term female prisoners; (3) the Bárásat Jail; and small Subdivisional Lock-ups,—(4) at Diamond Harbour, (5) Báruipur, (6) Sátkhirá, (7) Basurhát, (8) Barrackpur, and (9) Dum-dum. The following figures are compiled from the Administration Report of the Inspector-General of Jails for 1870, and from a return specially prepared for me in the Inspector-General's office, showing the jail population of the District, cost of maintenance, value of jail labour, etc., for the years 1857-58, 1860-61, and 1870-71. In making comparisons, it must be borne in mind that the Alípur and Rassá Jails contain a large proportion of prisoners who do not belong to the 24 Parganás at all, but have been transferred from other Districts to work out long-term sentences. The totals therefore do not accurately represent the state of crime in the 24 Parganás, and I have no means of distinguishing the prisoners belonging to the District from those who have been transferred to the Central Jail at Alípur from other parts of the country. Another fact which should always be taken into consideration, is an element of error in the figures for the earlier years. Such returns must be

taken as the nearest approximation to accuracy that can be attained, in the absence of absolutely correct materials. It has been found that in many cases prisoners have been counted twice and three times over; those transferred to the Central Jail from the lock-ups being returned in both statements, without any allowance made for the transfers. Under-trial prisoners subsequently convicted also appear twice, viz. both as under-trial prisoners, and as convicted prisoners. Since 1870 an improved mode of preparing the returns has been adopted, and the figures returned for that year may be looked upon as absolutely correct.

In 1857-58, the daily average number of criminal, under-trial, and civil prisoners in the Alípur Jail amounted to 1836, the total number discharged from all causes being as follows:—transferred, 1411; released, 2869; escaped, 4; died, 300; executed, 3: total discharged, 4587. In 1860-61, the jail returns show a daily average of 1908 prisoners in Alípur, the total discharges being as follows:—transferred, 703; released, 2442; escaped, 2; died, 392; executed, 1: total discharged, 3540. In these two years, the returns for the female prisoners was included in those for the Alípur Jail. Subsequently a separate female prison was established at Rassá, between Alípur and Bhawánípur. In 1870, the daily average number of prisoners at Alípur (males only) was 2271, the total number discharged from all causes being,—transferred, 339; released, 2619; escaped, 7; died, 116; executed, 2: total discharged, 3083. The female prison at Rassá in 1870 contained a daily average of 279 prisoners; the total number discharged during the year was as follows:—transferred, 36; released, 237; died, 10: total discharged, 283. The following was the population of the Bárásat Jail and Sub-divisional Lock-ups at the periods above referred to. In 1857-58, they contained a daily average of 182 prisoners, the total number discharged being as under:—transferred, 223; released, 684; escaped, 7; died, 9; executed, 3: total, 926. In 1860-61, the daily average number of prisoners was 264; the total discharges were:—transferred, 207; released, 660; escaped, 1; died, 26; executed, 1: total, 895. In 1870, the figures were as follow:—average daily number of prisoners, 305; total discharged,—transferred, 127; released, 419; escaped, 3; died, 19: total, 568. For all the jails, the daily average number of prisoners in 1857-58 was 2018; total discharged,—transferred, 1634; released, 3553; escaped, 11; died, 309; executed, 6: total, 5513. In 1860-61, the

daily average number of prisoners was 2172, the total discharges being,—transferred, 910; released, 3102; escaped, 3; died, 418; executed, 2: total, 4435. In 1870, the daily average number of prisoners was 2855, the total number discharged being,—transferred, 502; released, 3275; escaped, 10; died, 145; executed, 2: total, 3934. The total number of prisoners remaining in the Alípur Jail on the 31st December 1870 was 2161, of whom 12 were Europeans; the Rassá female prison had a population of 269 at the end of 1870, and the Bárásat Jail and Subdivisional Lock-ups, 309, of whom only one was a female.

From the foregoing figures, it is impossible to calculate the proportion of District criminals to the District population, for the reason already stated, that Alípur and Rassá are central jails, and contain, besides prisoners of the 24 Parganá, a large proportion of criminals from other parts of the country. If, however, we take the 3583 cognisable cases which are returned in the Police Administration Report as having actually occurred during 1871, it would show that one such case was reported for every 544 of the population, excluding Calcutta and the Suburbs, where the police of the 24 Parganá have no jurisdiction. Adding to this the number of offences not cognisable by the police, the total alleged cases of serious and petty crime amounted in that year to 6243, or one case reported for every 312 of the population. As, on investigation before the Magistrate and Superior Courts, thirty-seven per cent. of these alleged cases resulted in acquittals, the proportion becomes reduced to one to every 495 of the population. This, however, cannot be taken as indicating the proportion of the criminal population. The non-cognisable cases include very many of the pettiest offences, which are punished by small fines. The proportion of cognisable cases which finally resulted in conviction was sixty-seven per cent., showing a result of one such case to every 813 of the population. A large proportion of these cognisable cases, too, are very minor offences, for which small fines only are inflicted.

The sanitary condition of the Alípur Jail has improved in a marked manner since 1857-58. In that year 300 deaths occurred, or 16·34 per cent. of the mean jail population; in 1860-61 the number of deaths increased to 392, or no less than 20·54 per cent. of the average number of prisoners; but in 1870 the mortality had fallen to 116, or only 5·10 per cent. of the average jail population. The constant sickness rate in 1870 was 5·6 per cent. of the average

jail population, the proportion of deaths being 3·52 per cent. of the total sickness. The Inspector-General of Jails, in his Administration Report for 1870, remarks as follows with regard to the health of the Alípur Jail :—‘The diseases which most prevailed were ague, dysentery, diarrhoea, cholera in an endemic form, anæmia, and scrofula. The reduction in mortality from dysentery which was noticeable in 1869, continued in 1870, there having been twenty-nine deaths in the latter as against forty-nine in the former year. The number of admissions from cholera fell to nearly half that of the previous year, and the proportion of deaths to cases from thirty-two per cent. in 1869, to twenty-four and a half per cent. in 1870. The fatal results occurred during the months of March, April, and May, when the largest number of cases occurred. Dr. Lynch considers that part of the improved healthiness of this usually unhealthy jail was doubtless due to the generally prevailing conditions which led to the same favourable result among the outside population. Some portion, however, such as the reduction of mortality from dysentery and the disappearance of scurvy, may be assigned to the improved sanitary state of the jail, the better proportioning of food to labour, and a purer water supply.’

The death-rate at Bárásat Jail has always been high. In 1857-58, the deaths were 9 in number, or 4·94 per cent. of the average jail population; in 1860-61, 26 deaths occurred, or 9·85 per cent. of the mean population; in 1870, the mortality was 19, or 6·23 per cent. of the mean jail population, showing a considerable decrease as compared with the previous year. The constant sickness rate in the Bárásat Jail in 1870 was 3·8 per cent. of the average number of prisoners, the proportion of deaths to total sickness being 5·99 per cent. The Inspector-General, in his Administration Report for 1870, states that the mortality at this jail is necessarily high, as it is made an asylum for the aged and debilitated prisoners of the Alípur Jail. ‘Out of the 19 deaths which occurred, 16 took place among such prisoners, and 12 of these 16 were above fifty years of age. Of the three prisoners belonging to the district who died, two had immense enlargement of the spleen on admission, and one was a confirmed smoker of *ganjā*. The prevailing diseases were fever, bronchitis, diarrhoea, and dysentery.’ In the Rassá Female Jail, 10 deaths occurred in 1870, or 3·58 per cent. of the average prison population. The constant sickness rate was 4·5 per cent., the proportion of mortality to the total sickness being 2·12 per cent. The average

term of residence of each prisoner in Alípur Jail in 1870 was 456 days for natives, and 248 days for Europeans; in the Rassá Jail, 365 days; and in the Bárásat Jail, 299 days.

COST OF JAIL MAINTENANCE.—The average cost of maintaining each prisoner in Alípur Native Jail, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the police or military guard, is returned as follows:—1854-55, £3, 6s. 5½d.; 1857-58, £3, 11s. 6d.; 1860-61, £3, 6s. 5½d.; and 1870, £4, 13s. 9½d. For European prisoners the gross charge of maintenance in 1870 amounted to £16, 7s. 7½d. per head. A military guard is maintained at Alípur. At the Rassá Female Prison, the cost of maintenance in 1870 amounted to £4, 6s. per prisoner. At the Bárásat Jail, the gross charge in 1854-55 amounted to £3, 11s. 2d. per head; in 1857-58, to £3, 18s. 10d.; in 1860-61, to £3, 17s. 8d.; and in 1870, to £3, 16s. 6d. per head. The cost of police guard at this jail amounted to 10s. 7½d. per prisoner in 1870,—making a total cost returned at £4, 7s. 1½d. per head. The Annual Jail Report for 1870 returns the total expenditure incurred in the maintenance of convicted prisoners in the jails and lock-ups of the 24 Parganá, including the cost of the police guard, which is paid out of the general police grant, but exclusive of the cost of additions, alterations, and repairs, to be as follows in 1870:—Alípur European Jail, total cost, £174, 16s. 2d.; Alípur Native Jail, £10,239, 0s. 0d.; grand total of Alípur Jail, both European and Native, £10,413, 16s. 2d. Rassá Female Prison, £1187, 15s. 6d.; Bárásat Jail, £1291, 18s. 10d.; Diamond Harbour Lock-up, £77, 10s. 0½d.; Báruipur Lock-up, £25, 9s. 3¾d.; Sátkhirá, £55, 9s. 7d.; Basurhát Lock-up, £31, 6s. 7d.; Dum-dum Lock-up, £31, 0s. 10¾d.; Barrackpur Lock-up, £18, 5s. 0d. Grand total jail expenditure for maintaining and guarding convicted prisoners in the 24 Parganá, £13,132, 10s. 11d.

JAIL MANUFACTURES.—A large proportion of the expense of maintaining the criminal population is returned to the Government, in the shape of profits from prison manufactures. One of the jails above mentioned, the Alípur Native Prison, has carried on the system of jail manufactures for the past fifty-five years, and is now self-supporting. In 1854-55, the financial results of the prison manufactures in the Alípur Jail were as follow:—Value of articles sold, £5676, 18s. 5d.; value of articles remaining in store at the end of the year, £649, 14s. 2d.: total credits, £6326, 12s. 7d.

Deducting from this the sum of £875, 17s. 4d. as representing the value of articles in store at the end of the previous year, and £3409, 14s. 3d. as charges incurred during the year, the result showed an excess of receipts over expenditure of £2041, 1s. od. The average earning of each prisoner engaged in manufacture in 1854-55 was £3, 1s. 10½d. In 1857-58, the value of articles of prison manufacture sold amounted to £7075, 1s. 10d., which, together with £409, 5s. 4d. as the value of articles remaining in store at the end of the year, gave a total of £7484, 7s. 2d. as the value of prison labour for the year. Deducting £541, 11s. as the value of articles in store at the end of the preceding year, and £4232, 4s. 2d. for charges, the results showed a net profit of £2710, 12s. od.; the average earnings of each prisoner engaged in manufacture being £2, 15s. 11½d. In 1860-61, the profits nearly doubled what they amounted to three years previously. The gross credits amounted to £10,120, 8s. 10d., and the debits to £4910, 12s. 3d.; the net profits amounted to £5209, 16s. 7d. The average earnings per prisoner amounted to £5, 7s. 10½d. During the next ten years the jail manufactures kept on increasing, till in 1870 the net profits from this source were one hundred and fifty per cent. more than they were in 1860-61. The figures for 1870 are as follows:—Credits: value of articles sold during the year, £38,833, 3s. 2d.; value of manufactured articles remaining in store at the close of 1870, £6252, 16s. 2d.; value of raw material in store at the close of 1870, £1855, 9s. 4d.; value of plant and machinery in store at the end of 1870, £5051, 10s. 10d.—total credits, £51,992, 19s. 6d. Debits: value of manufactured goods and raw material in store at the close of 1869, £9358, 6s. 6d.; value of plant and machinery in stock at the close of 1869, £3872, 13s. 7d.; raw material, plant, and machinery purchased, and all other charges incurred during 1870, £25,315, 0s. od.—total debits, £38,546, 0s. 1d. Excess of credits over debits, or net profit, £13,446, 19s. 5d.; average earning of each prisoner engaged in manufactures, £14, 6s. 5d. The total cost of the Alipur Jail amounted to £10,413, 16s. 2d. in 1870, the profits derived from the prison labour thus exceeding the cost of maintenance by £3033, 3s. 3d. By far the greater portion of the profits thus made accrue from a large Government printing department worked by convict labour, and jute mills for gunny manufacture. Alipur was the only self-supporting jail in Bengal in 1870.

The other jails also contribute a considerable proportion towards

their own maintenance. The Rassá Female Prison in 1870 showed the following results:—Credits, £993, 13s. od.; debits, £485, 16s. 2d.; net profits, £507, 16s. 10d. Average earning per prisoner employed on manufactures in 1870, £3, 1s. 6½d. The Rassá Female Jail was only established in 1868; previous to that year, the female prisoners were included in the Alípur Jail. In the Bárásat Jail, in 1854-55, the total credits for prison labour amounted to £244, 2s. od., and the debits to £183, 11s. 3d., leaving a profit of £60, 10s. 9d.; the average earnings of each prisoner employed on manufactures in that year amounted to £1, 2s. od. In 1857-58, the credits were £417, 19s. 10d., and the debits £301, 0s. 9d., leaving a profit of £116, 19s. 1d.; the average earning of each prisoner employed in manufactures amounted to £1, 9s. 2½d. In 1860-61, the credits amounted to £628, 16s. 6d., and the debits to £334, 6s. 6d., leaving a profit of £294, 10s. od.; the average earnings of the prisoners employed in manufactures amounted to £1, 18s. 3d. per head. In 1870, the credits amounted to £237, 16s. 8d., and the debits to £93, 13s. 7d., leaving a profit of £144, 3s. 1d.; the average earnings of the prisoners employed on jail manufactures amounted to £1, 1s. 6d. per head. The cause of the decrease in 1870 is explained by the transfer of all healthy men of long sentence to Alípur, and the receipt from that jail of all unhealthy men, which has naturally tended to reduce the earnings of each prisoner.

The Inspector-General's Report for 1870 returns the total cost of maintenance and guard of the convicted prisoners in all the jails of the District at £13,132, 10s. 11d. in 1870. The profits obtained from the printing department, jute mills, and other manufactures carried on at the Alípur Jail alone cover the entire expense of maintenance of all the jails in the District. Including Alípur and the other jails, the gross profits derived from jail manufactures amount to £14,098, 19s. 4d., or £966, 8s. 5d. above the gross cost of maintenance.

EDUCATION.—The following pages on the Educational Statistics of the 24 Parganáas were written in 1870-71, and printed off before the reforms effected by the educational resolutions of Sir G. Campbell in 1872. These reforms amounted to a complete reorganization of Primary Instruction in Bengal, having increased the number of schools and scholars under Government supervision nearly sixfold and fivefold respectively, and I regret that the following sheets of

figures do not represent the improved state of things which is now being brought about. Since, however, the other Administrative Statistics throughout this and my other volumes of Statistical Accounts deal with a period anterior to those reforms, it has been deemed advisable to preserve these pages as they stand, and to prefix to them a brief summary of the results which have been achieved by the measures which came into operation in the latter months of 1872.

According to the returns given in the General Report of Public Instruction for 1872-73, during which year the new measures commenced to take effect, the total number of Government Aided schools of all classes in the 24 Parganás has increased from 344 to 743, and the number of pupils from 17,374 to 29,787. According to the Report for 1873-74, which gives the figures after these measures had been at work for a full year, the number of pupils had grown to 49,861. This increase is of course almost entirely due to the addition of the new *páthsáls*, which were either established or aided under the orders of the 30th September 1872; but there is evidence to show that it indicates not only an improved classification and superior efficiency, but also a substantial augmentation both in the schools that exist and the pupils that are taught. In the year 1871-72, the total of unaided schools is returned at 448, with 17,433 pupils; and in the year 1872-73, this total has only diminished to 369, with 10,443 pupils, whilst 399 new *páthsáls*, with 12,413 pupils, have in the same time passed under Government supervision. It would seem, therefore, that the first operation of Sir G. Campbell's reforms was so to stimulate Primary Instruction as to call into being in the space of a few months 320 schools and 5423 pupils, as well as to transform 79 old *páthsáls* into greater activity under the influence of Government aid and Government superintendence. The returns also show 'that the new *páthsáls* reach a lower stratum of society than any previously established schools.' Out of the 12,413 pupils who attend them, no less than 10,868 are described as belonging to the lower class; whilst in the previously existing Aided schools these numbers are 11,028 and 5279 respectively. The same information is indirectly given by the figures which represent the different religions of the pupils at all the Government and Aided schools. The strength of the Muhammadans throughout the 24 Parganás, as in other Districts of Lower Bengal, lies chiefly among the lower classes; and consequently an increase in the number of Musalmán pupils

forms a most trustworthy indication that education is spreading downwards. In 1870-71, the number of pupils of this religion in Government and Aided schools was 1900, but in 1871-72 the number had risen to 6205; whereas the number of Hindus had changed in the same time from 15,275 to 22,913. As might be expected from what has been said above, the proportion of Musalmáns in the new *páthshálás* is much larger than in the lower Aided schools, being as 34 to 19. It is further stated that the grant of Government money to the existing class of old *gurus* acts as a general encouragement, and that more men will in consequence enter the trade. In the 24 Parganá, the Magistrate has assigned a certain sum among the several Subdivisions for experimentally introducing a system of payment by results. These rewards were limited to from Rs. 6 to Rs. 12 to each school, and were directed to be given in accordance with conditions which were calculated to extend the power of Government supervision, and to enforce the adoption of the authorized *páthshálá* course for Primary Instruction. It is of course premature to offer any opinion upon the success of this experiment. But the Report adds that 'there can be no doubt that a reward from Government acts as an incentive to open new *páthshálás*; and the subordinate inspectional agency have reported that a considerable number of primary schools were started by persons of the schoolmaster class during the year when inquiries began to be made into the condition of Primary Education in the District, no doubt in the hope of obtaining some grant in aid from Government. There seems, therefore, to be good grounds for the belief that a competitive system of payment by results will, if systematically carried out, do much for the cause of Primary Education.'

But even before Sir G. Campbell's reforms in 1872, education had rapidly diffused itself of late years in the 24 Parganá. The following comparative table, compiled from the Reports of the Director of Public Instruction for 1856-57, 1860-61, and 1870-71, indicates the progress of education by means of Government and aided schools:—

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE 24 PARGANAS (EXCLUSIVE OF CALCUTTA) FOR
THE YEARS 1856-57, 1860-61, AND 1870-71.

CLASSIFICATION OF SCHOOLS.	NUMBER OF SCHOOLS.			NUMBER OF PUPILS.											
				HINDUS.			MUSALMANS.			CHRISTIANS.			TOTAL.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
1. Government English Schools, . . .	4	4	2	470	405	303	81	19	11	...	2	...	551	426	314
2. Government Vernacular Schools, . . .	2	4	8	160	210	552	2	2	24	...	...	1	162	212	577
3. Government Aided Colleges, . . .	...	No return.	1	...	No return.	45	...	...	...	...	...	...	...	...	45
4. Government Aided English Schools, . . .	16	16	54	2136	1920	4115	41	33	189	3	3	16	2180	1956	4,320
5. Government Aided Vernacular Schools, . . .	16	34	249	1037	1081	9558	53	62	1676	58	19	180	1148	1481	11,414
6. Government Aided Girls' Schools, . . .	...	1	32	...	17	702	...	...	...	...	...	186	...	17	888
Total, . . .	38	59	346	3803	3633	15,275	177	116	1900	61	24	383	4041	4092	14,558

[Continued on next page.]

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE 24 PARGANAS (EXCLUSIVE OF CALCUTTA) FOR THE YEARS 1856-57, 1860-61, AND 1870-71—continued from last page.

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Amount realized by Fees and Private Contributions.			TOTAL COST.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
1. Government English Schools, . . .	£ s. d. 1528 17 2	£ s. d. 1657 18 0	£ s. d. 208 5 10	£ s. d. 460 16 5	£ s. d. 427 8 4	£ s. d. 519 15 2	£ s. d. 1943 2 11	£ s. d. 2058 6 9	£ s. d. 818 1 0
2. Government Vernacular Schools, . .	46 2 1	80 4 3	227 0 2	13 17 10	18 3 8	140 15 2	60 0 0	90 16 0	367 15 4
3. Government Aided Colleges, . . .	...	...	360 0 0	...	...	1248 17 10	...	...	1608 17 10
4. Government Aided English Schools, . .	683 2 3	842 7 8	2391 8 11	132 13 0	1859 19 10	5515 1 7	1797 16 7	2558 8 2	7922 2 2
5. Government Aided Vernacular Schools, .	172 14 0	350 16 3	2556 15 7	237 15 11	375 1 4	3580 7 10	414 0 3	618 17 2	6121 7 7
6. Government Aided Girls' Schools, . .	...	8 16 0	503 11 10	...	13 4 0	705 11 4	...	22 0 0	1209 5 8
Total, . . .	2430 15 6	2940 2 2	6337 1 6	1845 3 2	2693 17 2	11710 8 11	4214 19 9	5348 8 1	18047 9 7

The figures for the earlier years must be received with caution, and as only approximately correct. I have taken every care in preparing the table; but in the earlier appendices to the Annual Reports of the Department of Public Instruction, from which it has been compiled, the names of many schools have been given without any details of expenditure or receipts, and some without even the number of pupils. The total number of schools is correct; but the columns showing the number of pupils, cost, etc., contain this element of error. They show that the number of Government and Aided schools in the 24 Parganás, exclusive of Calcutta, but including the Suburbs, increased from 38 in 1856-57 to 346 in 1870-71; and the number of pupils from 4041 in 1856-57, to 17,558 in 1870-71. The greatest increase is in the number of Aided Vernacular schools, which increased from 16 to 249 in the fourteen years from 1856 to 1870, and the number of pupils from 1148 to 11,414 in the same period. The amount expended by Government rose from £2430, 15s. 6d. in 1856-57, to £6337 in 1870-71; while that derived from private contributions and schooling fees increased from £1845 in 1856-57, to £11,710 in 1870-71. The foregoing table is altogether exclusive of private schools, which in 1872 were estimated to number 448, attended by 13,183 pupils.

The following paragraphs are extracted from the Report of Mr. Woodrow, Inspector of Schools, printed in the Annual Report on Public Instruction for 1871-72, and well illustrate the distribution of education throughout the 24 Parganás:—

‘Nine-tenths of the education given in this District are found on the banks of the old Ganges. The country thus favoured with schools extends from Hálishahr, about four miles north of Húglí, but on the opposite side of the Ganges, down to Jainagar, thirty miles south of Calcutta. The old bed of the Ganges at Calcutta turns eastwards under Hastings’ Bridge, and passes by the Alipur Jail on its right and Kálighát on its left bank. Shortly before reaching Gariá Bridge, about seven miles from Hastings’ Bridge, the Ganges dwindles almost to a ditch, turns southward, and passes by numerous populous villages, among which may be mentioned Rájpur and Báruipur on the eastern bank, and Borál, Govindpur, Baru, and Jainagar on the western bank. All these six places have flourishing English schools under Hindu management. At Báruipur is an excellent female orphanage, under the care of Mrs. Drew, wife of the Rev. W. Drew, of the Society for the Propagation of the Gospel.

Six miles south of Jainagar the Ganges enters the Sundarbans, and flows into Channel Creek, on the east of Ságar Island.

‘In the Suburbs of Calcutta, between the Salt Water Lake and the River Húgli, are numerous schools. Among these may be mentioned the English schools at Cossipur and Baránagar (*Varáhanagar*). These schools derive a great part of their support from fees, but are assisted by Bábu Dwárákáth Rái Chaudhri and Pandit Sib Chandra Basu. The Páikpára school was closed during the year; it had for many years been supported chiefly by Bábu Kisorí Lál Rái. To the south of Calcutta are the English schools at Garden Reach, under the Church Missionary Society; at Behálá, under the London Missionary Society; at Tollyganj, lately under the Society for the Propagation of the Gospel, but now managed and partly supported by a Muhammadan gentleman. At Chetlá is an aided English school; and at Bhawánípur are a congeries of boys’ and girls’ schools, among which the college and collegiate school of the London Missionary Society, and the Bishop of Calcutta’s Female School and Zanáná Agency, deserve especial mention. The London Society’s missionaries have several vernacular schools, which receive valuable instruction and unostentatious aid from ladies who object to their good works being publicly recorded. On the east of Calcutta, between the Marhattá Ditch and the Salt Water Lake, are aided English schools at Entalli and Nárikeldángá. The Calcutta Boys’ School, near St. James’ Church, and the Entalli Loretto Orphanage, do a great work among the poorer European and East Indian community. At Entalli the Baptists have a large native school. Besides these English schools, there are numerous vernacular schools within a ring of four miles round the Marhattá Ditch, of which about twenty are aided by Government. Much of the instruction in the Suburbs of Calcutta is given in small unaided schools of less than twenty boys, not reported on by the Inspector. To the southward of Calcutta, beyond Tolly’s Canal, the bed of the old Ganges is bounded on the east by the salty tract bordering on the Sundarbans, which here runs for twenty miles nearly north and south, and on the west by a trough of low-lying land, in which, during every rainy season, the villages seem to be built on islands separated by long stretches of inundation. Along this trough of land, the Society for the Propagation of the Gospel and the London Missionary Society have several schools, which are almost all in an unsatisfactory state both as to numbers and progress. These schools are attended by fishermen

and cultivators. Westward of this trough of land, and partly crossing it, is the road leading to Diamond Harbour, and between the road and the Húgli river is a tract sparsely marked with schools, though the Rev. J. Long has persistently laboured to establish them. The vernacular schools under this gentleman, and in the neighbourhood of Thákurpukur, are some of the best village schools in the 24 Parganás. Along the eastern bank of the Húgli river, from a little distance below Achipur down to the Sundarbans, is the Subdivision of Diamond Harbour. It has few schools, and those few are in anything but a flourishing state.

The Barrackpur Subdivision is well supplied with schools. In the Governor-General's Park is the Government School, which receives an assignment of only £8 a month, but yet produces satisfactory results. Within a radius of six miles of Barrackpur, on the east of the river, are the large aided English schools of Agarpára, Sodepur (Sayyidpur), and Ichhápur. The Agarpára school has 251 boys, and receives a grant of £12 a month. It is under the Church Missionary Society, which has also a female orphanage at Agarpára. Several girls' schools have been established near Barrackpur, which are superintended by ladies connected with the Indian Instruction Society. The aided vernacular schools near Barrackpur are at Manirámpur, Paltá, Khardah, Nátágarh, Sodepur (Sayyidpur), Dakhíneswar, Pániháti, Barrackpur, Rará, Belghariá, Ichhápur, and Ariádaha; besides which, there are several small unaided village schools. North of Barrackpur are the flourishing English schools at Sámnagar, Naiháti, and Hálisahar, the last of which is the best. In the Barrackpur Subdivision there are fourteen aided vernacular schools. The Dum-dum Subdivision is not well supplied with schools. English schools exist at Dum-dum, Kádiháti, and Bishnupur; there are seven aided vernacular schools in this Subdivision.

The old Bárásat District now contains the three Subdivisions of Bárásat, Basurhát, and Sátkhirá. The chief Subdivision enjoys the advantage of a good Government school, a legacy of the time when Bárásat was under a Magistrate and Collector. Within seven miles of Bárásat are the flourishing English schools of Nibodhay, Chhota Jáguliá, Nalkurá, and the good vernacular schools of Bárásat, Bádu, and Chhota Jáguliá, besides several others of second and third rate merit. About ten miles east of Bárásat the salt streams of the Sundarbans flow up quite into Nadiyá. This part of the District is poor in schools. East of this salt region is the Subdivision

of Basurhát. Through this Subdivision flows the Ichhāmāti or Jamuná, near whose banks are several schools, among which may be mentioned with commendation the aided English school at Tákí, and the Government vernacular schools at Purá. The Deputy Magistrate long complained that the people of the village of Basurhát, though they sent their sons to the aided schools, bore no adequate share of the burden, but left the Deputy Magistrate and his *amlá* (clerks) to meet the expense. This feeling of dissatisfaction became so strong last year, that the Deputy Magistrate gave up the English school. More than twenty miles to the east of Bárásat is the excellent English school at Gobardángá; and at Sátkhirá, thirty miles from Bárásat, is another English school, liberally supported by Bábu Pránnáth Rái Chaudhrí, the aged *samíndár* of Kásipur. The Sátkhirá Subdivision is on the east of Bárásat. It is about twenty-five miles broad and thirty long, and contains only three English and eight vernacular schools. It is the Bceotia of Bárásat.'

I reproduce the following table of schools in 1871-72 from the Annual Report on Public Instruction, as including the educational work carried on by the missionaries; and also because it shows the cost to Government, and total cost of each pupil in the different classes of schools. The unaided schools are also shown. Several of the figures have been corrected from subsequent calculations.

RETURN OF SCHOOLS IN THE 24 PARGANAS IN 1871-72 (exclusive of Calcutta).

DESCRIPTION OF SCHOOLS.	Number of Schools on 1st March 1872.	Number of Pupils on 1st March 1872.	Average Daily Attendance.	RECEIPTS.						Expenditure.	Number of Masters.	Cost to Govern- ment for each Pupil.	TOTAL COST OF EACH Pupil.
				From Government.	From Local Funds.		TOTAL.						
					Fees and Fines.	Other Local Sources.							
<i>Higher Schools.</i>				£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	
Government,	2	321	244	307 13 11	529 0 11	...	836 14 10	836 14 10	836 14 10	16	0 19 2	2 12 1½	
Aided { Missionary,	3	610	469	354 0 0	782 15 10	298 2 8	1434 18 6	1434 18 6	1445 16 11	...	0 11 7½	2 7 4½	
Native,	10	1220	874	661 13 10	1204 19 1	623 6 4	2489 19 3	2489 19 3	2503 6 5	...	0 10 10	2 1 0	
Total Aided,	13	1830	1343	1015 13 10	1987 14 11	921 9 0	3924 17 9	3924 17 9	3949 3 4	99	0 11 1½	2 3 1½	
Total of Higher Schools, .	15	2151	1587	1323 7 9	2516 15 10	921 9 0	4761 12 7	4761 12 7	4785 18 2	115	0 12 3½	2 4 6	
Unaided Schools,	6	1539	...	...	...	...	...	...	...	60	...	...
<i>Middle Schools.</i>													
Government Vernacular, . .	7	547	401	191 12 2	139 8 10½	6 0 0	337 1 1	337 1 1	337 1 0½	22	0 7 0	0 12 3½	
Aided { Missionary, { English, .	1	52	45	36 0 0	61 19 10	24 13 5	122 13 3	122 13 3	122 13 3	...	0 13 10	2 7 2	
Vernacular, { Vernacular, .	5	307	228	86 10 0	62 5 1	67 11 4	216 6 5	216 6 5	217 13 1	...	0 5 7½	0 14 2	
Native, { English, .	36	2054	1550	1202 10 1	1121 10 11	1178 4 4	3502 5 4	3502 5 4	3501 4 7	...	0 11 8	1 14 1	
Vernacular, { Vernacular, .	94	5358	4102	1389 8 6	1236 11 8	881 1 6	3597 1 8	3597 1 8	3500 4 2½	...	0 5 2½	0 13 1	
Total Aided,	136	7771	5925	2714 8 7	2482 7 6	2151 10 7	7348 6 8	7348 6 8	7341 15 1½	366	0 6 11½	0 18 10½	
Total of Middle Schools, .	143	8318	6326	2906 0 9	2621 16 5	2157 10 7	7685 7 9	7685 7 9	7678 16 2	388	0 6 11½	0 18 5½	
Unaided English,	10	461	...	...	...	...	...	...	...	27	...	...
Unaided Vernacular,	8	309	...	...	...	...	...	...	...	15	...	...

[Continued on next page.]

RETURN OF SCHOOLS IN THE 24 PARGANAS IN 1871-72 (exclusive of Calcutta).

DESCRIPTION OF SCHOOLS.	Number of Schools on 31st March 1872.	Number of Pupils on 31st March 1872.	Average Daily Attendance.	RECEIPTS.					Expenditure.	Number of Masters.	Cost to Government for each Pupil.	TOTAL COST OF EACH PUPIL.
				From Local Funds.			Total.					
				From Government.	Fees and Fines.	Other Local Sources.						
<i>Primary Schools.</i>				£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Government,	1	24	21	27 10 0	7 4 6	...	34 14 6	34 14 6	21	2 11	1 8 11	
Aided { Missionary,	59	2470	1802	399 0 6	206 19 3	473 1 6	1079 1 3	1073 6 8	...	0 3 2	0 8 8	
Native,	89	3373	2529	537 19 7	509 7 7	24 18 11	1072 6 1	1072 3 4	211	0 3 2	0 6 4	
Pathshālās,	8	210	157	45 8 9	35 13 7	2 8 0	83 10 4	83 10 4	80	4 3	0 7 11	
Total Aided,	156	6053	4488	982 8 10	752 0 5	500 8 5	2234 17 8	2229 0 4	219	0 3 2	0 7 4	
Total of Primary Schools,	157	6077	4509	1009 18 10	759 4 11	500 8 5	2269 12 2	2263 14 10	221	0 3 3	0 7 5	
Total of Unaided Primary do.,	1	19	...	...	...	...	...	...	2	...	...
Total of Unaided Pathshālās,	418	10,684	...	...	...	...	...	...	418	...	...
<i>Girls' Schools.</i>												
Missionary,	11	341	269	221 9 4	20 7 1	364 11 6	606 7 11	606 7 11	...	0 12 11	1 15 6	
Aided { Other Christian,	5	135	104	73 14 0	...	133 10 0	207 4 0	207 4 0	...	0 10 11	1 10 8	
Native,	13	411	270	163 11 5	6 8 9	171 3 9	341 3 11	340 16 11	...	0 7 11	0 16 7	
Total Aided,	29	887	643	458 14 9	26 15 10	669 5 3	1154 15 10	1154 8 10	51	0 10 4	1 6 0	
Total Unaided,	5	171	...	...	...	...	...	...	10	...	...
Total of Govt. Aided Schools,	344	17,433	13,065	5698 2 1	5924 13	0 4248 13 3	15,871 8 4	15,882 18 0	775	0 6 6	0 18 2	
Total of Unaided Schools,	448	13,183	...	...	...	...	...	...	532	...	...
Grand Total,	792	30,616	...	...	...	...	...	...	1307	...	...

I have taken the materials for the following paragraphs from the Inspector's Report, correcting them by the Census Report, and later materials and calculations. The Educational Department has been able to tabulate 792 schools—Government, aided, and private—containing 30,616 pupils. According to the Census returns of the population, excluding the town of Calcutta, but including the Suburbs, there is one school to every 2790, and one pupil to every 72·18 inhabitants, each school containing on the average 39 pupils. Taking the male population at 1,155,759, exclusive of Calcutta, as ascertained by the Census, and deducting the 34 girls' schools attended by 1058 pupils, the result shows 758 schools for the male population, attended by 29,558 boys. This gives one school for every 1524 males, and one pupil to every 39 males, the girls being too few to influence the number except by a fraction. To this must be added the number who pick up instruction at home or in the village shop,—a number by no means inconsiderable, and more than enough to counterbalance the large number of boys who stay but a short time at school, and who learn slowly and forget quickly. In the cold season of 1871 an Educational Census was taken of 17 villages in the Diamond Harbour, and of 103 villages near Basurhát, under the direction of Mr. Woodrow,—the result showing that though schools were few, 11·9 and 7·6 per cent. respectively of the population could sign their names or count.

But the General Census of 1872 returned a total of 1274 (Government and private) schools in the 24 Parganás, attended by 26,811 males and 824 females; total number of pupils, 27,635. This is exclusive of the town and Suburbs of Calcutta; and making the necessary deductions of population on this account, the result shows one school to every 1531, and one pupil to every 70 of the total population, or one male pupil to every 37·41 of the male population. The Educational Statistics of the towns as indicated by the Census Report will be given subsequently, and meanwhile I resume the account of the District schools as shown in Mr. Woodrow's Report.

The Unaided schools (independent of Government) in the 24 Parganás, as far as ascertained by the Educational Department, number 448, with 13,183 pupils, and instructed by 532 teachers. From several schools of this sort, receiving no assistance from the State, statistics could not be obtained, so that the real number of schools and pupils exceeds the totals here given. This is sufficiently indicated by the results of the Census given in the previous paragraph.

Unfortunately, unaided schools will not give statistics about money matters, and hence all evidence as to the cost of education must be obtained from the returns of the Government and Aided schools. These latter schools in 1872 numbered 344, containing 17,433 pupils and 775 teachers. Comparing the statistics of aided and unaided schools, it is found that the former (or State Institutions) contain on the average 50 pupils, each school having on an average 2.22 teachers; while for each of the latter (or private schools), the average attendance of pupils is only 29, and of teachers only 1.20.

The education of the 2,210,047 inhabitants of the 24 Parganás, exclusive of Calcutta, in 1871-72, cost Government £5698, 2s. 1d., or a fraction under five-eighths of a penny per head per annum. The total expenditure on the 344 Government and Aided schools amounted to £15,882, 18s. od., so that the Government contribution was a little over one-third of the whole cost, or about one half the contributions furnished by the people. Only 17,433 out of the 2,210,047 inhabitants of the District sought education in Aided or Government schools. For them the Government paid a trifle under seven shillings a head, while the total cost of education was about twenty shillings a head. The 2151 higher class school pupils in the 24 Parganás received from Government only 12s. 3½d. per head per year, and this grant is supplemented by £1, 11s. 11½d. per head contributed by the people themselves. The total average cost of each pupil's instruction in the 24 Parganás, including all charges, is 18s. 2½d., the cost to Government being 6s. 6½d. per head. The Inspector reports that if the Government grant could be gradually reduced to 6s. 8d. per pound, the proportion prescribed by the Government of India between the local contributions and the Imperial Grant would be arrived at. This satisfactory result, however, is already obtained from the contributions of higher class schools. Thirteen aided higher class schools, containing 1830 pupils in 1872, cost £3949, 4s. od., and received from Government £1015, 14s., the total expenditure being thus nearly four times as much as the grant. The fees raised in the 15 highest class schools amounted to £2516, 16s. od., the subscriptions being £921, 9s. od., and the Government grant £1323, 7s. 9d. Fees are by far the most trustworthy resource of a school, and the Inspector remarks that it is a subject of great satisfaction to see fees defray more than half the cost of education in the higher schools.

In 37 middle class English aided schools nearly the same result is seen. In an expenditure of £3623, 18s. od., the Government grant was £1238, 10s. od., or about a third. With 99 vernacular middle aided schools the result is not so satisfactory, a Government grant of £1475, 18s. od. being supplemented by only £3247, 9s. 7d. from fees and subscriptions. Pupils in the middle class of English and vernacular schools cost £1, 14s. 4½d. and 13s. 0½d., towards which Government contributed, in 1871-72, 11s. 10d. and 5s. 5d. respectively. For primary education the Government grant in 1871-72 was £1009, 18s. 10d., which was supplemented by £1259, 13s. 4d. from the people. In the 8 Government *pāthsāls*, or indigenous village schools, the cost to the State was £45, 8s. 9d., the subscription and fees only amounting to £38, 1s. 7d. Government *pāthsāls* do not attract from the people so much support as the lower class aided schools. The 29 aided girls' schools were attended by 887 pupils, with 51 teachers. The progress of the children is stated to be slow, and the proficiency attained to be unsatisfactory, with few exceptions. The total cost of the education of each girl amounted to £1, 6s. 0½d. in 1871-72, of which Government paid 10s. 4d. The total number of pupils on the roll of all the inspected schools in the 24 Parganas was, on the 31st March 1872, 17,433, the daily attendance being 13,065, or an average of 75 per cent.

The following table and subsequent paragraph, regarding the social position of the pupils, indicate the rapid development of education among the lower classes:—

TABLE SHOWING SOCIAL POSITION OF PUPILS IN THE GOVERNMENT AND AIDED SCHOOLS OF THE 24 PARGANAS, EXCLUSIVE OF CALCUTTA, IN 1871-72.

CLASS OF SCHOOLS.	Number of Schools.	Number of Pupils.	Upper Class.	Middle Class.	Lower Class.	Unknown.
Higher Class Schools, .	15	2151	21	1766	351	13
Middle English Schools, .	37	2106	7	1474	614	11
Middle Vernacular Schools, .	106	6212	10	3149	3047	6
Primary Schools, .	157	6077	...	980	5063	34
Girls' Schools, .	29	887	5	481	312	89
Total, .	344	17,433	43	7850	9387	153

‘This table shows an unexpected development of pupils from the

working classes. No less than 539 out of every 1000 come from these classes, while only 2 in 1000 come from the upper ranks of society. The 106 middle vernacular schools are attended in almost equal proportions by the middle and lower classes, there being 3149 of the former to 3047 of the latter. In the more primary schools the lower classes outnumber the middle classes more than five-fold. This is satisfactory, but it is due in a great measure to the Circle and Missionary Schools. More than sixty per cent. of the attendance at the primary schools is furnished by cultivators and petty shopkeepers, while only nine per cent. is furnished by artisans and skilled labourers. Among the artisans, the potters and workers in clay are the most numerous in scholars, and after them come in close succession the carpenters, the goldsmiths, the blacksmiths, and the weavers. In higher English schools, the lower group of professional men, such as clerks, etc., have a vast preponderance over all other classes of society. They furnish more than a quarter of the students of such schools, while as regards all schools generally they form only thirteen per cent. of the total. Next to the lower division of professional men comes the higher division, and then the small landholders, and the holders of religious endowments. Professional men and small landholders form half the supporters of higher English schools.

EDUCATIONAL RESULTS.—54 students, out of 14 higher class schools, passed the Entrance Examination of the Calcutta University, in 1871-72, from the following seminaries (Government and private) in the 24 Parganás:—(1) From Barrackpur Government School, 3; (2) Agarpára Aided School, belonging to the Church Mission Society, 3; (3) Garden Reach Aided School of the Church Mission Society, 2; (4) Báruipur Aided School, 1; (5) Barsiá Aided School, 3; (6) Kásipur Aided School, 2; (7) Harinábhí Aided School, 4; (8) Sodepur, or Sayyidpur, 1; (9) Jainagar Aided School, 5; (10) London Missionary Institution, Bhawánipur, 18; (11) Entalli Baptist Institution, 2; (12) Bhawánipur Institution (unaided), 2; (13) Bhawánipur Union Academy, 3; (14) Bárásat Government School, 5: total, 54. Nine students from these higher class schools obtained scholarships. For the minor scholarship examination 23 middle class English schools sent up 72 candidates, of whom 18 failed, 54 passed, and 7 received scholarships of 10s. a month, tenable for two years at a higher school, or at the Calcutta Medical College. For the Vernacular Scholarship examination, 58

[Sentence continued at page 216.]

STATEMENT SHOWING THE MALE POPULATION OF FIVE TOWNS IN THE 24 PARGANAS,
classified according to Education.

TOWNS.	HINDUS.						MUHAMMADANS.					
	Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.		
	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.
Suburbs of Calcutta,	16,038	2266	14.1	14,800	4112	27.5	58,892	15,786	26.8	11,743	781	6.7
North Suburban Town,	2,889	530	18.3	2,137	761	35.6	7,474	2,957	39.6	391	38	6.7
South Suburban Town,	6,102	804	13.2	3,036	1021	33.6	10,698	3,233	30.2	3,857	148	3.9
Barrackpur Cantonment,	58	<i>nil.</i>	...	99	21	21.2	503	148	29.4	17	1	5.9
Dum-dum Cantonment,	21	1	4.8	49	9	18.4	230	83	36.1	5	1	20.0
Total of five Towns,	25,108	3601	14.3	20,121	5924	29.4	77,797	22,207	28.5	16,013	969	6.0
										11,503	1633	14.2
										46,319	5981	12.9

STATEMENT SHOWING THE MALE POPULATION OF FIVE TOWNS IN THE 24 PARGANAS,
classified according to Education.

TOWNS.	CHRISTIANS.									BUDDHISTS AND OTHERS.								
	Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Above 20 Years of Age.			Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Above 20 Years of Age.		
	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.
Suburbs of Calcutta,	518	224	43.2	386	272	70.5	1422	1152	81.0	24	1	4.1	29	9	31.0	128	70	54.6
North Suburban Town,	2	2	100.0	5	5	100.0	25	25	100.0	nil.	nil.	nil.	26	nil.	nil.	nil.	nil.	nil.
South Suburban Town,	67	14	20.9	29	18	61.4	99	78	78.7	4	nil.	nil.	4	nil.	nil.	33	20	60.6
Barrackpur Cantonment,	103	14	13.6	31	21	67.7	575	534	92.8	nil.	nil.	nil.	nil.	nil.	nil.	4	nil.	nil.
Dum-dum Cantonment,	89	20	22.5	46	33	71.7	881	750	85.1	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.
Total of five Towns,	779	274	35.1	497	349	70.2	3002	2539	84.5	28	1	3.6	59	9	15.2	165	90	54.5

schools sent up 189 candidates, of whom 37 failed, 152 passed, and 27 received scholarships, of which 20 were tenable for four years, and 7 for one year. All the scholars were Hindus, with the exception of a single Muhammadan from Pánihátí. About one-half of the whole were Bráhmans.

EDUCATION IN TOWNS.—The preceding and following Statements, compiled from the Census Report of 1872, illustrate the educational features of five towns, according to religion, age, and sex. These towns are: (1) the Suburbs of Calcutta; (2) the North Suburban Town; (3) the South Suburban Town; (4) Barrackpur Cantonment; and (5) Dum-dum Cantonment. Calcutta is not shown, but will be given separately in my Statistical Account of the City. The town forms an educational circle of its own, and has nothing to do with the District in general in this respect.

SYNOPSIS OF THE FOREGOING TABLE.—Total male Hindus of all ages in the five towns named, 123,026; able to read and write, or under instruction, 31,732; percentage of those able to read and write, 25·7 per cent. Muhammadans, males of all ages, 73,835 able to read and write, 8583, or 11·6 per cent. Christians, males of all ages, 4278; able to read and write, 3162, or 73·9 per cent. Buddhists and others, males of all ages, 252; able to read and write, 100, or 39·7 per cent.

The totals of males of all religions for each of the five towns are as follow:—

(1) Suburbs of Calcutta.—Males not exceeding 12 years of age, 28,323; able to read and write, 3272, or 11·6 per cent.: between 12 and 20 years of age, 24,590; able to read and write, 5558, or 22·6 per cent.: exceeding 20 years of age, 99,696; able to read and write, 21,735, or 21·8 per cent. Total of males of all ages, 152,609; able to read and write, 30,565, or 20·0 per cent.

(2) North Suburban Town.—Males not exceeding 12 years of age, 3282; able to read and write, 570, or 17·4 per cent.: between 12 and 20 years of age, 2564; able to read and write, 899, or 35·1 per cent.: above 20 years of age, 8502; able to read and write, 3336, or 39·2 per cent. Total of males of all ages, 14,348; able to read and write, 4805, or 33·5 per cent.

(3) South Suburban Town.—Males not exceeding twelve years of age, 10,030; able to read and write, 966, or 9·6 per cent.: between 12 and 20 years of age, 4734; able to read and write, 1370, or 28·9 per cent.: above 20 years of age, 16,499; able to read and write,

4176, or 25·3 per cent. Total of males of all ages, 31,263; able to read and write, 6512, or 20·8 per cent.

(4) Barrackpur Cantonment.—Males not exceeding 12 years of age, 178; able to read and write, 15, or 8·4 per cent.: between 12 and 20 years of age, 189; able to read and write, 46, or 24·3 per cent.: above 20 years of age, 1401; able to read and write, 735, or 52·4 per cent. Total of males of all ages, 1768; able to read and write, 796, or 45 per cent.

(5) Dum-dum Cantonment.—Males not exceeding 12 years of age, 115; able to read and write, 22, or 19·1 per cent.: between 12 and 20 years of age, 103; able to read and write, 42, or 40·7 per cent.: above 20 years of age, 1185; able to read and write, 835, or 70·5 per cent. Total of males of all ages, 1403; able to read and write, 899, or 64 per cent.

Total Educational Statistics of the Males of the foregoing five towns of all religions :—Males not exceeding 12 years of age, 41,928; able to read and write, 4845, or 11·5 per cent.: between 12 and 20 years of age, 32,180; able to read and write, 7915, or 24·6 per cent.: above 20 years of age, 127,283; able to read and write, 30,817, or 24·2 per cent. Grand total of males of all ages, 201,391; able to read and write, 43,577, or 21·6 per cent.

STATEMENT SHOWING THE FEMALE POPULATION OF FIVE TOWNS IN THE 24 PARGANAS, classified according to Education.

TOWNS.	HINDUS.						MURAMMADANS.					
	Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.		
	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.
Suburbs of Calcutta.	13,330	281	2.1	11,233	344	3.1	10,463	131	1.3	7,453	196	2.6
North Suburban Town,	2,437	54	2.2	2,298	51	2.2	351	4	1.3	258	7	2.6
South Suburban Town,	5,571	19	.3	3,808	55	1.4	3,524	8	0.2	2,112	8	0.4
Barrackpur Cantonment,	43	nil.	nil.	26	nil.	nil.	10	nil.	nil.	5	nil.	nil.
Dum-dum Cantonment,	17	nil.	nil.	8	nil.	nil.	2	nil.	nil.	4	nil.	nil.
Total of five Towns,	21,398	354	1.6	17,373	450	2.5	14,350	143	1.0	9,832	211	2.1
										29,320	398	1.3

STATEMENT SHOWING THE FEMALE POPULATION OF FIVE TOWNS IN THE 24 PARGANAS,
classified according to Education.

Towns.	CHRISTIANS.									BUDDHISTS AND OTHERS.								
	Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Above 20 Years of Age.			Not exceeding 12 Years of Age.			Between 12 and 20 Years of Age.			Above 20 Years of Age.		
	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.	Number of Persons.	Number able to read and write, or under instruction.	Percentage of those able to read and write, to total.
Suburbs of Calcutta, .	559	230	41.1	326	238	73.0	785	542	69.0	25	1	4.0	27	1	3.7	66	5	7.5
North Suburban Town,	7	4	57.1	2	2	100.0	5	5	100.0	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.
South Suburban Town,	74	11	14.9	50	27	54.0	88	18	20.4	3	nil.	nil.	2	nil.	nil.	8	nil.	nil.
Barrackpur Cantonment,	93	20	21.5	33	23	69.7	135	135	100.0	nil.	nil.	nil.	nil.	nil.	nil.	1	nil.	nil.
Dum-dum Cantonment,	93	16	17.2	25	21	84.0	123	89	72.4	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.	nil.
Total of five Towns,	826	281	34.0	436	311	71.3	1,136	789	69.4	28	1	3.5	29	1	3.4	75	5	6.6

SYNOPSIS OF THE FOREGOING TABLE.—Total female Hindus of all ages in the five towns named, 95,208; able to read and write or under instruction, 1474; percentage of those able to read and write, 1·5 per cent. Muhammadan females of all ages, 53,502; able to read and write, 752, or 1·4 per cent. Christians, females of all ages, 2398; able to read and write, 1381, or 57·6 per cent. Buddhists and others, females of all ages, 132; able to read and write, 7, or 5·3 per cent.

The educational totals for females of all religions for each of the five towns are as follow:—

(1) Suburbs of Calcutta.—Females not exceeding 12 years of age, 24,377; able to read and write or under instruction, 643, or 2·6 per cent.: between 12 and 20 years of age, 19,039; able to read and write, 779, or 4·1 per cent.: above 20 years of age, 62,765; able to read and write, 1419, or 2·3 per cent. Total of females of all ages, 106,181; able to read and write, 2841, or 2·7 per cent.

(2) North Suburban Town.—Females not exceeding 12 years of age, 2795; able to read and write 62, or 2·2 per cent.: between 12 and 20 years of age, 2558; able to read and write, 60, or 2·3 per cent.: above 20 years of age 7562; able to read and write, 69, or ·9 per cent. Total of females of all ages, 12,915; able to read and write, 191, or 1·5 per cent.

(3) South Suburban Town.—Females not exceeding 12 years of age, 9172; able to read and write, 38, or ·4 per cent.: between 12 and 20 years of age, 5972; able to read and write, 90, or 1·5 per cent.: above 20 years of age, 16,225; able to read and write, 143, or ·9 per cent. Total of females of all ages, 31,369; able to read and write, 271, or ·8 per cent.

(4) Barrackpur Cantonment.—Females not exceeding 12 years of age, 146; able to read and write, 20, or 13·7 per cent.: between 12 and 20 years of age, 64; able to read and write, 23, or 35·9 per cent.: above 20 years of age, 256; able to read and write, 141, or 55·1 per cent. Total of females of all ages, 466; able to read and write, 184, or 39·4 per cent.

(5) Dum-dum Cantonment.—Females not exceeding 12 years of age, 112; able to read and write, 16, or 14·3 per cent.: between 12 and 20 years of age, 37; able to read and write, 21, or 56·8 per cent.: above 20 years of age, 160; able to read and write, 90, or 56·2 per cent. Total females of all ages, 309; able to read and write, 127, or 41·1 per cent.

Total Educational Statistics of the Female population of all religions of the above-named five towns.—Not exceeding 12 years of age, 36,602; able to read and write, 779, or 2·1 per cent.: between 12 and 20 years of age, 27,670; able to read and write, 973, or 3·4 per cent.: above 20 years, 86,968; able to read and write, 1862, or 2·1 per cent. Grand total of females of all ages, 151,240; able to read and write, 3614, or 2·3 per cent.

POSTAL STATISTICS.—The Post Office has made rapid strides since 1861-62. In the ten years between 1861-62 and 1870-71, the number of letters received at the District Post Office has nearly doubled; the number of newspapers has increased by about thirty per cent.; and the number of books has more than trebled within the same period. The postal receipts have more than doubled since 1860-61, while on the other hand the charges have considerably diminished; in 1870 the District Post Office was self-supporting, by private letters and parcels, etc., and exclusive of official correspondence. The latter, under the new rules now in force, is paid for by service stamps, and its cost is not included in the postal receipts.

The following table illustrates the working of the Post Office of the 24 Parganas, exclusive of Calcutta, for the years 1861-62, 1865-66, and 1870-71:

POSTAL STATISTICS OF THE 24 PARGANAS, EXCLUSIVE OF
CALCUTTA, FOR 1861-62, 1865-66, AND 1870-71.

	1861-62.	1865-66.	1870-71.
Total Letters Received, .	249,166	269,354	437,515
Total Newspapers Received, .	24,265	25,639	32,881
Total Parcels Received, .	3,707	1,933	2,273
Total Books Received, .	1,419	2,164	5,201
Total Letters Despatched, .	240,537	264,312	*
Total Newspapers Despatched, .	6,113	11,776	...
Total Parcels Despatched, .	1,440	1,141	...
Total Books Despatched, .	781	1,140	...
	£ s. d.	£ s. d.	£ s. d.
Total Postal Receipts, .	973 11 3	1108 0 9	1927 8 10
Total Postal Expenditure, .	2491 7 5	3099 10 10	1914 3 11

Service postage stamps for official correspondence were first in-

* The figures respecting the letters, newspapers, etc., despatched during 1870-71, have not yet been received, and this part of the table is accordingly left blank.

troduced in 1866, but the Post Office keeps only a paper account of these stamps, which are sold at the District Treasury, and are not included in the foregoing account. The sale of this class of stamps during the year 1870-71 is returned at £1580, 17s. od., which added to the receipts shown in the above table, make a total Postal Revenue for the 24 Parganás of £3508, 5s. 10d. sterling.

POLITICAL DIVISIONS.—The 24 Parganás is divided into eight Administrative tracts or Subdivisions, as follow. The population—statistics are compiled from Statements 1 A and 1 B, Appendix to the Census Report of 1872; the Administrative figures are derived from the special report furnished by the Collector, and refer to the year 1870-71. Some of the totals differ from those obtained from the Inspector-General of Police. I have followed the latest returns.

(1) **THE ALÍPUR** or principal Subdivision, with the headquarters of the District at Alípur, a short distance south of Calcutta, contains an area of 402 square miles, with 793 villages or townships, 112,144 houses, and a total population of 630,736 souls, of whom 408,008, or 64·7 per cent., are Hindus; 213,904, or 33·9 per cent., are Muhammadans; 143 Buddhists; 7957, or 1·3 per cent., are Christians; and 724, or ·1 per cent., are of other religions not separately classified. The proportion of males to the total population is 54·3 per cent.; average number of persons per square mile, 1569; average number of villages or townships per square mile, 1·97; average number of persons per village or township, including the Suburbs of Calcutta, 795; average number of houses per square mile, 278; average number of persons per house, 5·6. The Subdivision, which includes the Suburbs of Calcutta, consists of the Police Circles of (1) the Suburbs of Calcutta, (2) Tollyganj, (3) Sonápur, (4) Ariádaha, (5) Uriyápára, (6) Bishnupur, and (7) Achipur. In 1870-71, it contained twelve Magisterial Courts, a General Police force of 380 men, and a Village Watch or rural police of 747 men. The total separate cost of administration amounted to £18,248, 16s. od. Alípur has been the headquarters Subdivision since 1759; the Suburb of Siáldah was added to the Subdivision in June 1862.

(2) **BARASAT SUBDIVISION** was formed in March 1861, the old Bárásat District having been included in the 24 Parganás. It contains an area of 389 square miles, with 697 villages or townships, 52,802 houses, and a total population of 279,303 souls, of whom 138,129, or 49·5 per cent., are Hindus; 141,073, or 50·5 per cent., are Muhammadans; 41 are Christians; and 60 of other religions.

The proportion of males to the total population is 50·2 per cent.; average number of persons per square mile, 718; average number of villages per square mile, 1·79; average number of persons per village, 401; average number of houses per square mile, 136; average number of persons per house, 5·3. The Subdivision consists of the Police Circles of (1) Bárásat, (2) Degangá, (3) Tábiríá, and (4) Naiháti. In 1870-71 it contained one Magisterial Court, a General Police force of 174 men, and a Village Watch of 717 men. The total separate cost of administration amounted to £7697, 16s. od.

(3) BASURHAT SUBDIVISION was formed in January 1861. It contains an area of 352 square miles, with 473 villages, 51,603 houses, and a total population of 268,146 souls, of whom 136,993, or 51·1 per cent., are Hindus; 130,982, or 48·8 per cent., are Muhammadans; 158, or ·1 per cent., are Christians; and 13 of other religions. The proportion of males to the total population is 50·4 per cent.; average number of persons per square mile, 762; average number of villages per square mile, 1·34; average number of persons per village, 567; average number of houses per square mile, 147; average number of inmates per house, 5·2. The Subdivision consists of the Police Circles of (1) Kalingá, (2) Basurhát, (3) Haruá, and (4) Husainábád. In 1870-71 it contained one Magisterial Court, a General Police force of 201, and a Village Watch of 547 men. The total separate cost of administration amounted to £6292, 6s. od.

(4) SÁTKHIRA SUBDIVISION was formed in April 1861. It contains an area of 713 square miles, with 1011 villages, 62,737 houses, and a total population of 423,364 souls, of whom 197,536, or 46·7 per cent., are Hindus; 225,788, or 53·3 per cent., are Muhammadans; 16 are Christians; and 24 belong to other religions not classified. The proportion of males to the total population is 53·3 per cent.; average number of persons per square mile, 594; average number of villages per square mile, 1·42; average number of persons per village, 419; average number of houses per square mile, 88; average number of persons per house, 6·8. The Subdivision consists of the Police Circles of (1) Kalároá, (2) Sátkhirá, (3) Mágurá, (4) Kálíganj, and (5) Asásuní. In 1870-71 it contained one Magisterial Court, a General Police of 170 men, and a Rural Force of 707 men. The total separate cost of administration amounted to £6845, 16s. od.

(5) DIAMOND HARBOUR SUBDIVISION was formed in May 1857.

It contains an area of 417 square miles, with 1282 villages, 57,688 houses, and a total population of 309,168 souls, of whom 227,483, or 73·6 per cent., are Hindus; 79,404, or 25·7 per cent., are Muhammadans; 2267, or ·7 per cent., are Christians; and 14 of other religious denominations. The proportion of males to the total population is 50·0 per cent.; average number of persons per square mile, 741; average number of villages per square mile, 3·07; average number of persons per village, 241; average number of houses per square mile, 138; average number of inmates per house, 5·4. The Subdivision consists of the Police Circles of (1) Diamond Harbour, (2) Debípur, (3) Bánípur, (4) Sultánpur, and (5) Mathurápur. In 1870-71 it contained one Magisterial Court, a General Police force of 112 men, and a Village Police of 897 men. The total Subdivisional cost of administration amounted to £7422.

(6) BARUIPUR SUBDIVISION was formed on the 29th October 1858. It contains an area of 449 square miles, with 632 villages, 33,851 houses, and a total population of 196,410 souls, of whom 132,102, or 67·3 per cent., are Hindus; 63,376, or 32·3 per cent., are Muhammadans; 626, or ·3 per cent., are Christians; and 306, or ·1 per cent., belong to other religious denominations. The proportion of males to the total population is 52·7 per cent.; average number of persons per square mile, 437; average number of villages per square mile, 1·41; average number of persons per village, 311; average number of houses per square mile, 75; average number of inmates per house, 5·8. The Subdivision consists of the Police Circles of (1) Báruipur, (2) Pratápnagar, (3) Jainagar, and (4) Matlá. In 1870-71 it contained one Magisterial Court, a General Police of 119 men, and a Village Watch of 389 men. The separate cost of Subdivisional administration amounted to £5006.

(7) BARRACKPUR SUBDIVISION was formed in 1858. It consists of the single Police Circle of Nawábganj, and contains an area of 42 square miles, with 51 villages, 16,057 houses, and a total population of 68,629, of whom 47,709, or 69·5 per cent., are Hindus; 19,600, or 28·6 per cent., are Muhammadans; 1281, or 1·9 per cent., are Christians; and 39 are of other religions. Proportion of males to total population, 52·2 per cent.; average number of persons per square mile, 1626; average number of villages per square mile, 1·21; average number of persons per village, 1346; average number of houses per square mile, 380; average number of persons per house,

4'3. In 1870-71, the Subdivision contained one Magisterial Court, with a Regular Police of 195, and a Village Watch of 38 men. The separate cost of administration amounted to £2101, 18s. od.

(8) DUM-DUM (DAM-DAMA) SUBDIVISION was formed in November 1859. It consists of the single Police Circle of Dum-dum, and contains an area of 24 square miles, with 41 villages, 6855 houses, and a total population of 34,291 souls, of whom 19,127, or 55·8 per cent., are Hindus; 13,726, or 40·0 per cent., are Muham-madans; 1421, or 4·1 per cent., are Christians; and 17 of other religions. The proportion of males to the total population is 53·8 per cent.; average number of persons per square mile, 1444; average number of villages per square mile, 1·72; average number of persons per village, 836; average number of houses per square mile, 289; average number of inmates per house, 5·6. In 1870-71, the Subdivision contained 1 Magisterial Court, a general Police force of 104 men, and a Village Police of 47 men. The separate cost of administration amounted to £1577, 12s. od.

FISCAL DIVISIONS.—The following list of the Fiscal Divisions comprised in the 24 Parganás is compiled partly from Major Smyth's Revenue Survey Report, and partly from the Board of Revenue's Parganá Statistics, corrected from the special report furnished to me by the Collector. The two lists differ as to the number of Fiscal Divisions; but they are the only materials available, and must be received with caution. The area, amount of land revenue, number of estates, and the Subordinate Judge's Court which has jurisdiction in each Fiscal Division, are taken from the Board of Revenue's Return (not always trustworthy); the other particulars are condensed from Major Smyth's Report (1857).

(1) AGARPARA contains an area of 11,135 acres, or 17·40 square miles. It comprises 18 estates; pays a Government land revenue of £1307, 14s.; and is situated within the jurisdiction of the Subordinate Judge's Court at Basurhát. The principal village of the Parganá is Táki, which carries on a large trade in paddy, and contains a Government English school. This Fiscal Division is bounded on the east by the Jamuná, and on the west by the Bidyádhari river; it is situated just north of the Sundarbans.

(2) AMIRABAD: area, 2366 acres, or 3·69 square miles; 3 estates; Government land revenue, £100, 2s. od.

(3) AMIRPUR: area, 950 acres, or 1·48 square miles; 1 estate;
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Government land revenue, £53, 16s. od.; subject to the jurisdiction of the Subordinate Judge's Court at Haruá.

(4) ANWARPUR (written Amírpur in the Board of Revenue's Return): area, 90,430 acres, or 141·29 square miles; 39 estates; land revenue, £5832, 8s. od.; Subordinate Judge's Court at Bárásat. This Fiscal Division is situated in the north of the District, the chief place in it being the town of Bárásat; the principal market villages are Kadamgáchhi, Dattapukur, Jaipul, Kámdebpur, and Thákurpukur or Bádu Bázár, for the sale of local produce, consisting of paddy, sugar-cane, tobacco, mustard, linseed, hemp, grain, peas, etc. An annual fair is held at the village of Kázipará, at the tomb of a Muhammadan saint. The principal means of communication by land are the high road to Krishnagar and Jessor, and a road towards Basurhát. The Sonái, Noná, and Padmá rivers afford the chief means of water communication, and are all navigable by small boats.

(5) AZIMABAD: area, 35,060 acres, or 54·78 square miles; 15 estates; land revenue, £9213, 6s.; Subordinate Judge's Court at Diamond Harbour. This Fiscal Division consists of two detached portions. In the former, or northern portion, is a large market village at Rájáhát; other market villages are Chará Sultánganj, Sháhpur, Iárpur, Rájápur, Maukhálí, Balrámpur. In the southern division the principal places are Dayárámpur and Kálpí, the latter containing a large bázár and market-place for the sale of rice grown in the interior. The principal roads in the Fiscal Division are the Diamond Harbour road in the northern, and the road from Calcutta to Kálpí in the southern portion.

(6) BAGHMARA, a Fiscal Division in the north-east corner of the District, recently transferred from Nadiyá: area, 75 acres, or 12 square mile; 7 estates; land revenue, £11, 4s. od.; Subordinate Judge's Court at Naihátí. This is the area as given in the Board of Revenue's Return, but the map shows that the *Parganá* is of considerable extent. It is probable, however, that nearly the whole of it was till recently within the fiscal jurisdiction of the neighbouring District of Nadiyá. More exact information is not available.

(7) BAJITPUR: area, 47,536 acres, or 74·27 square miles; 13 estates; land revenue, £2399, 8s. od.; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is situated in the east of the District, and is bounded on the south by the Sundarbans, and on the west by the Jamuná river. The land lies low throughout, being

intersected by tidal creeks, and much subject to inundations from the Jamuná and Kholpetuá rivers at spring tides. The principal village is Naltá; next in importance being those of Naopará, Raghunáthpur, Barasimlá, and Nanglá. The other market villages are Nítkháli, Khánsí, Taráli, Tetuliá, Kálíganj, Johilpur, Damdamá, Kusál, Fathipur, Bazur, Fakír, Ráminagar, Sankarkáti, and Kásimári, at all of which bi-weekly markets are held. Water communication forms the sole means of transit, there not being a single road in the Fiscal Division (1857). The cultivation is entirely composed of rice.

(8) BALANDA: area, 65,576 acres, or 102'46 square miles; 25 estates; land revenue, £2197, 2s. od.; Subordinate Judge's Court at Bárásat. It is situated east of Calcutta, bordering on the Sundarbans to the south, some Sundarbans reclamation grants being included in the Fiscal Division. The principal village is Haruá; the next in importance being Gosámpur, Hádípur, Maziránti, Nayábád, Behári, Khátrá, Chaital and Janárdanpur, Chándpur, Khurd, Haripur, and Gopálpur, at most of which bi-weekly markets are held, principally for the sale of rice, which forms the chief production. The roads in the *Parganá* in 1857 were stated to consist of one from Haruá to Chaurási, and crossed by the road from Bárásat to Táki; one leading from Haruá, and joining the Bárásat and Táki road; and an indifferent track which crossed the *Parganá* into Páigháti Fiscal Division. The Bhángar canal passes along the southern extremity of Bálandá, under the name of the Kultí Gáng. The Bidyádhari, called the Haruá Gáng in this portion of its course, runs through the Fiscal Division into the Sundarbans. An extensive marsh called the Kulgáchhi *bil* still exists to the south of Haruá, although in 1857 efforts were being made to drain and reclaim it.

(9) BALIA NORTH: area, 80,989 acres, or 126'54 square miles; 161 estates; amount of land revenue, £4847, 6s. od.; Subordinate Judge's Court at Basurhát. This Fiscal Division is situated in the north-east of the District, and is generally well cultivated. The most important place is the Subdivisional station of Basurhát, but several large villages and markets exist, as Báduríá, Simuliá, Dalthithá, Jafarpur, Tetrá, Soládáná, Rájendrapur, Pipá, and Nalkurá. Water communication is carried on by means of the Jamuná river, which runs along the eastern boundary of the Fiscal Division. The roads in 1857 comprised one leading from Nadiyá District, and passing through the villages of Báduríá and Basurhát on to Soládáná,

and thence on to Tákí in Agarpára Fiscal Division. This road was joined by two others coming from Bárásat and Haruá,—all in bad repair.

(10) BALIA SOUTH: area, 29,697 acres, or 46.40 square miles; 30 estates; land revenue, £7246, 18s. od.; Subordinate Judge's Courts at Diamond Harbour and Alípur. This Fiscal Division is situated south of Calcutta, on the banks of the Húglí. The principal village is Santospur; the other villages and market-places of importance being Alampur, Hausnáchá, Baitá, Ráipur, Santosbátí, Pújálí, Bojanhári, Nijgarh, Banglá, Srírámpur, Raspuñjí, and Nau-hazári. The fort of Budge-budge, Telegraph station of Achipur, and powder magazine of Máyápur, are situated in South Baliá. The principal road in the *Parganá* is the high road from Calcutta to Midnapur, which passes through the Fiscal Division, and crosses the Húglí a little above Achipur opposite Ulubáriá. The only river, besides the Húglí, which affords the means of water carriage is a small stream called the Chariel Khál.

(11) BARIDHATI: area, 41,970 acres, or 65.57 square miles; 27 estates; land revenue, £10,235, 4s. od.; Subordinate Judge's Court at Diamond Harbour. This is a well-cultivated and thickly populated Fiscal Division, situated south of Calcutta, in the Báruipur Subdivision. The principal village is Bishnupur; the other important places being Banmálpur, Jainagar, Nij Mathurápur, Malkiá, and Magráhát, the latter of which is an important produce mart, as well as one of the principal stations in the District of the Society for the Propagation of the Gospel. Jainagar has also a large market for the sale of produce, and numerous small water-courses and canals furnish direct water communication with Calcutta by means of Tolly's Canal. All the streams and water-courses are influenced by the tide. The principal facility for land transport of produce is the Kálpí road, which runs north and south through the Fiscal Division.

(12) BHALUKA: area, 93,983 acres, or 146.84 square miles; 12 estates; land revenue, £1797, 4s. od.; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is bounded on the north by Khális-khálí, Dántiá, and Buran Fiscal Divisions; on the east by Jessor District, the Kabadak river forming a natural boundary; on the south by Bájitpur and Jámirá Fiscal Divisions; and on the west by Buran and Bájitpur. The principal villages are Asásuní, Budhátá, Chándpur, Kayrághátí, Kalmikhálí, Ballálí, Parulíá, Phingrí, Barniá, and Kádákátí. This *Parganá* may be termed a country of rivers

and marshes. Wheeled vehicles are nearly unknown, and all communication and transport are effected by means of boats. The rivers are the Kholpetuá, Kabadak, Bánstalá, Guntiákhálí, Galghasiá, Marichcháp, Hamkuriá, Gurálí, Budhátá, Sobnálí, Tikter, Hábrá, and Betná, all of which are tidal streams and navigable by large boats. The Revenue Surveyor adds that the water is brackish, and that during the spring tides many of these rivers overflow their banks, and inundate a large extent of country. The soil is in consequence much impregnated with salt, and the want of good drinkable water is severely felt. In 1857, the only road in the *Parganá* was one from Chándpur towards Sátkhirá, constructed by the *samíndár*. The produce of the Fiscal Division is rice, *kaldí*, mustard seed, and vegetables.

(13) BURAN: area, 93,096 acres, or 145·46 square miles; 120 estates; land revenue, £5277, os. od.; Subordinate Judge's Court at Sátkhirá. The principal town or village is the Subdivisional station of Sátkhirá. In 1857, the Revenue Surveyor reported that it contained twenty substantial masonry buildings, many Hindu temples, with a population of 1300, mostly Hindus. It contained a large native school entirely maintained by the *samíndár* for the education of the better class of his tenants; and a Government Charitable Dispensary. A canal to the Jumuná river, and fair roads to the neighbouring markets, have rendered this village an emporium for the sale and shipment of the produce of the surrounding country. A large fair is annually held at the town in the month of February, on the occasion of the *Doljátrá*, and which lasts for eight days. The other large villages, and which are also all market-places, are Bithárá, Aturiá, Baikárá, Jháudángá, Mádhakbátí, Bhátpará, Agardárá, Srípur, Ustir Pránshahr, Báklá, Alípur, Pushpakátí, Mahádeb-nagar, Bayrá, and Lakshmídárá. The principal traffic of the Fiscal Division consists in the export of date-sugar and rice to Calcutta, and the neighbouring parts of the District. Tobacco, gram, oats, and wheat are grown in small quantities, sufficient only for home consumption. Mats, baskets, and other wicker-work are manufactured from the reeds obtainable in the marshes, and which extend over an area of about thirty square miles. The whole of the Fiscal Division, with the exception of the marshes, is in an advanced state of cultivation, and plantain, mango, and date gardens are everywhere found around the village sites. In 1857 the Revenue Surveyor reported that two high roads in the Fiscal Division led

from Sátkhirá, one to Kalároá-hát, and another to Bayrá, both large grain depots and rice marts. These roads, especially the former, were well raised, from ten to twenty feet wide, and kept in good order by the landholder, who constructed them at his own expense. The only large river is the Jamuná, which bounds the Fiscal Division for about six miles on the south-west. The other streams affording means of water traffic are the canal from the Jamuná to Mágurá *via* Sátkhirá, and the Betná river, which latter is navigable for boats of three tons burden as far as Kalároá-hát, about twelve miles above Sátkhirá. The climate of the Fiscal Division is unhealthy, attributable to the Bayrá and other marshes, which generate malaria.

(14) CALCUTTA PARGANA (exclusive of the City and Suburbs). This Fiscal Division is not mentioned separately in the Board of Revenue's Return; but the Revenue Surveyor's Report of 1857, from which the following particulars are taken, returns the area at 105,103 acres, or 164.22 square miles. It is bounded on the north and east by the Noná nadi and Bidyádhari river; on the south by Tolly's Canal and the Fiscal Divisions of Kháspur and Maidánmal. The principal towns and villages are the military cantonments of Barrackpur and Dum-dum, Nimtá, Baránagar, Dakhíneswar, Ariádaha, Agarpára, Khardah, Nátágarh, Belghariá, Tárdah, Telinípará, Raikjuáni, Gopálpur, Bishnupur, Pátarghátá, Beutá, Gházípur, Uriyápará, Karambá, and Kasbá. The Salt Water Lake, covering an area of thirty square miles, is situated in this *Parganá*, through which the main canal from Calcutta to the Eastern Districts passes. The principal roads are the Grand Trunk Road, which runs northward from Calcutta to Paltá Ghát, where it crosses the Húglí, and the high road to Krishnagar and Jessor, both of which are metalled throughout. There are also several other unmetalled roads leading from these two into the interior of the Fiscal Division.

(15) CHAURASI, a Fiscal Division in the north of the District, recently transferred from Nadiyá: area, 9060 acres, or 14.16 square miles; 2 estates; land revenue, £1490, 8s. od.; Subordinate Judge's Court at Bárásat.

(16) DAKHINSAGAR: area, 2025 acres, or 3.16 square miles; 1 estate; land revenue, £144, 6s. od.; Subordinate Judge's Court at Diamond Harbour. A small Fiscal Division, situated in the heart of the detached portion of Azímábád Fiscal Division. In 1857 it contained 15 villages, the principal of which was Madhusudanpur.

(17) DAMRAI: area, 525 acres, or .82 square mile; 1 estate;

land revenue, £30, os. od.; Subordinate Judge's Court at Basurhát; not mentioned in the Revenue Survey Report.

(18) DANTIA: area, 28,777 acres, or 44·96 square miles; 1 estate; land revenue, £34; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is situated in the north-east of the District; bounded on the north by Bághmára and Kalároá Husainpur; on the east by Jessor District, the Kabadak river forming a natural boundary; on the south by Bháluká Fiscal Division; and on the west by Buran Fiscal Division. The principal village is Dhulihár; the next in importance being, Brahmarájpur, Taptapár, Sákдах, Pátkulghátá, Saruler Bázár, Nagarghátá, Nimalá, Haridálí, Purá, Bhos, and Ráipur. The northern part of the Fiscal Division is high and well cultivated; the southern portion is low, overrun with long grass, and intersected by small tidal creeks. The principal means of water communication are the Kabadak and Betná rivers. The roads in 1857 consisted of one from Dhulihár to Sátkhirá, another one towards Sarishá from Sátkhirá, and a short road from Pátkulghátá market to Saruler Bázár.

(19) DHARSHA: area, 1888 acres, or 2·95 square miles; 1 estate; land revenue, £26, 16s. od.; Subordinate Judge's Court at Sátkhirá no particulars given in the Revenue Survey Report.

(20) DHULIAPUR: area, 43,462 acres, or 67·91 square miles; 11 estates; land revenue, £2019, 6s.; Subordinate Judge's Court at Sátkhirá. The Fiscal Division is situated in the east of the District; bounded on the north by Maihátí and Bájitpur; on the east by Husainpur; on the south by Núrnagar and the Sundarbans; and on the west by the Sundarbans, from which it is separated by the Kálindí river. The principal village is Basantpur, situated at the confluence of the Kálindí and Jamuná rivers, which carries on an extensive traffic with the Eastern Districts, and affords good anchorage for country boats of any burden. The other villages and market-places are Kásíswarपुर, Hásimkátí, Mukundpur, and Bángálkátí. Water communication forms almost the sole means of transport. Besides the Jamuná and Kálindí rivers, this and the neighbouring Fiscal Divisions are intersected in all directions by numerous tidal creeks and water-courses running up from the Sundarbans, varying from five to fifty yards in breadth, and empty at low tide, but impassable on account of the mud in their beds. The larger ones are all dammed up during the summer months, and all communication with the main streams cut off, to prevent the salt

water getting to the fields. These dams are opened in the cold weather, when the crops are gathered in, and the rise of the water is less. The only road in 1857 was one from Basantpur to Rámnagar, said to have been constructed by Rájá Pratápáditya, but in many places it was hardly distinguishable from the surrounding fields, for want of repairs. The other tracks were mere temporary footpaths from one village to another, and of which no vestige remained after the rains. The principal produce of the Fiscal Division is rice; tobacco and vegetables are grown in small quantities. The low and marshy state of the country, and the adjacent jungles of the Sundarbans, render the climate very unhealthy.

(21) GARH: area, 8278 acres, or 12.93 square miles; 5 estates; land revenue, £2657, 14s. od.; Subordinate Judge's Court at Diamond Harbour. This Fiscal Division is situated south of Calcutta; bounded on the west by the Húglí, on the south by Penchákulí, and on the remaining sides by Mágurá. It contained, in 1857, 58 villages, the principal of which was Ráipur.

(22) HATHIAGARH NORTH. The two portions of this Fiscal Division comprise an area of 74,854 acres, or 116.95 square miles; 87 estates; land revenue, £18,007; Subordinate Judge's Court at Diamond Harbour. North Háthiágarh is situated south of Barídhátí, and is bounded on the west by Murágáchha, on the south by Sháhpur, and on the east by Khárá, Maydá, and the Sundarbans. The principal village is Mathurápur, which contains a large market called Díwán's Hát. The other market villages are Chándpur, Jagdispur, Gunjarpur, Rámnagar, Kásinagar, Barásí, Naluá, Hari-charanpur, and Maydá. This Fiscal Division contains many native Christian converts, and a small masonry Church existed in 1857 in the village of Lakshmskántpur, together with a few Christian schools, in the vicinity. With the exception of patches of jungle here and there, the whole of the Fiscal Division is under tillage. Several streams afford water communication: the Báuli Dungá Khál opens up communication between the villages of Báuli and Bishnupur, and other streams intersect the *Parganá*, which connect themselves with the larger rivers. The Calcutta and Kálpí road passes through North Háthiágarh; in 1857 the only other road was a track connecting the Báuli and Bishnupur markets.

(23) HATHIAGARH SOUTH: area, estates, and land revenue included in the foregoing. This Fiscal Division is detached from North Háthiágarh, and is the most southern *Parganá* of the District.

It is bounded on the west by the Húglí river; on the south and east by the Sundarbans; and on the north by Sháhpur, Sháhnagar, and Azímábád Fiscal Divisions. The chief villages are Belpukhariá and Lakshmípur, with markets at Bánstalá, Gangádharpur, and Kálícharanpur. The Bánstalá river runs through the centre of the Fiscal Division for about six miles, and loses itself in the interior. The Revenue Surveyor states that the *Parganá* is dotted over with small village sites, and numerous small tanks dug in a vain endeavour to obtain fresh water, or to collect that of the rains during the season, but which soon gets brackish from contact with the soil. One tank, however, in Belpukhariá, on the boundary of the Sundarbans, is said to contain sweet water. Tigers and wild beasts are numerous in the jungle along the banks of the Húglí and Bánstalá rivers.

(24) HAVILISHAHR: area, 36,350 acres, or 56·80 square miles; 174 estates; land revenue, £2033, 8s. od.; Subordinate Judge's Court at Bárásat. This Fiscal Division is situated north of Calcutta, and is bounded on the north by Nadiyá District, on the east by Ukhrá Fiscal Division, on the south by Anwarpur and Calcutta Fiscal Divisions. A thickly populated *Parganá*; rice, jute, sugar-cane, and cold weather crops of pulses and oil-seeds, being the chief produce. The principal villages are Naihátí, Hávilishahr, Ichhápur, Sámnagar, Bhátpará, and Kánthálpára. A portion of this Fiscal Division is situated in Nadiyá District.

(25) HILKI: area, 13,733 acres, or 21·46 square miles; 23 estates; land revenue, £613, 18s. od.; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is bounded on the north by Nadiyá District, and surrounded on the other three sides by Buran Fiscal Division. In 1857 it contained only twenty-five villages, the principal ones being Bakshá, Baliádángá, Mukámtalá, and Bánsdaha.

(26) HUSAINABAD: area, estates, and land revenue included with that of Maihátí and Agarpára; Subordinate Judge's Court at Bárásat. It is a very small Fiscal Division, with an area of only three-quarters of a square mile, but well known to all boatmen coming from the Sundarbans and the Eastern Districts, as a place of anchorage while waiting for the tide, before entering the Dhansará Canal on their way to Calcutta.

(27) HUSAINDANGA: a very small *Parganá*, with an area of 55 acres, or '08 square mile; 1 estate; land revenue, £8, 16s. od.;

Subordinate Judge's Court at Ránághát in Nadiyá District; not mentioned in the Revenue Survey Report.

(28) JAMIRA: area, according to the Board of Revenue's Return, 2335 acres, or 3·65 square miles; 3 estates; land revenue, £53, 2s. od. It is shown, however, on the map as of considerable extent, and at the time of the Revenue Survey in 1857 it was returned as having an area of 36·48 square miles. It is situated in the south-east of the District; bounded on the north by Bhaluká Fiscal Division; on the east by the Kabadak river, dividing it from Jessor; on the south by the Sundarbans; and on the west by the Kholpetuá river, dividing it from Bájitpur Fiscal Division. The principal village is Pratápnagar on the Kholpetuá river, containing a large market. The other places of importance as villages or markets are Ekshorá and Khazrá. Traffic is carried on almost entirely by water. The Kholpetuá has a breadth of from two to four hundred yards, the Kabadak being somewhat narrower. Besides these large rivers, there are numerous other smaller streams and water-courses. Good water is difficult to procure.

(29) KALAROA HUSAINPUR: area, 9000 acres, or 14·06 square miles; 3 estates; land revenue, £1595, 14s. od.; Subordinate Judge's Court at Sátkhirá; recently transferred from Nadiyá, and not mentioned in the Revenue Survey Report.

(30) KATSALI: area, number of estates, and amount of land revenue are not given separately in the Board of Revenue's Return, but included in those of Maihátí and Agarpará Fiscal Divisions. At the time of the Revenue Survey the area was returned at 2·42 square miles. It is an unimportant Fiscal Division bordering on the Sundarbans, and in 1857 contained but one market village, Patníkhánpur.

(31) KATULIA: area, 6904 acres, or 10·79 square miles; 3 estates; land revenue, £92, 12s. od.; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is composed of 23 scattered villages within the boundary of North Baliá Fiscal Division.

(32) KHAJURA: area, 2349 acres, or 3·67 square miles; 1 estate; land revenue, £2, 18s. od.; Subordinate Judge's Court at Bangáon in Nadiyá; not mentioned in the Revenue Survey Report.

(33) KHALISKHALI: area, according to the Revenue Survey Report, 31·89 square miles. This Fiscal Division is bounded on the north and east by the Kabadak river, separating it from Jessor; on the south by Bháluká; and on the west by Bháluká and Dántiá Fiscal

Divisions. The principal villages and market-places are Rámbhadrapur, Kásiadángá, Dhuluá, Jithuá, Srimantkátí, Mániktálá, and Baliá. Paddy forms the principal crop, but date and cocoa-nut trees thrive well, and are extensively cultivated in the northern part of the Fiscal Division, where the land is higher. The principal routes of land traffic in 1857 were indifferent tracks from Dhuluá Ghát to Islámpur, through Rámbhadrapur; and another from Mágurá to Tálá ferry on the Kabadak. The Fiscal Division, especially the southern part, is intersected by numerous water-courses, of which the most important are the Tetultálá, Chopdármará, Pákuríá, Kálíkátálá, Mukámkhálí, and Kodáleswar Kháls, all having innumerable branches in the interior of the Fiscal Division, and forming a network of water carriage throughout.

(34) KHALOR: area, 700 acres, or 1'09 square miles; 9 estates; land revenue, £912, 8s. od.; Subordinate Judge's Court at Alípur; not mentioned in the Revenue Survey Report.

(35) KHARI: area, 7015 acres, or 10'96 square miles; 1 estate; land revenue, £390, 4s. od.; Subordinate Judge's Court at Sátkhirá. A small Fiscal Division, situated in the south-east corner of North Háthiágarh, and bordering on the Sundarbans. The principal village is Khárá, which contained a Church and an English School in 1857, and a large portion of the population of which were Christian converts. The only other village in the Fiscal Division in 1857 was Pránkrishnapur, where an extensive annual fair is held near a small tank sacred to Mahádeva, in the bed of the Adi Gangá. In the Sundarban jungles just south of this Fiscal Division are the remains of several temples; and the Revenue Surveyor in 1857 found the sites of two very large tanks, dry and overgrown with jungle, and surrounded by mounds or embankments from thirty to forty feet in height. No clue could be obtained from the surrounding villagers as to their history.

(36) KHASPUR: area, 13,345 acres, or 20'85 square miles; 24 estates; land revenue, £947, 10s. od.; Subordinate Judge's Court at Diamond Harbour. This Fiscal Division is situated south of Calcutta; bounded on the north by Panchánnagáon, on the east by Maidánmal Fiscal Division, on the south by Mágurá Fiscal Division, and on the west by South Baliá Fiscal Division. The largest village is Barsiá, but the one of most note is Rassá, where the descendants of the Mysor princes live. The other villages of importance are Garhphá, Arakpur, and Gariá, the latter of which contains a large

market for produce from the interior. Tolly's Canal, which passes through the *Parganá*, affords the means of water communication. Land traffic is carried on by the Calcutta and South-Eastern State Railway, the Diamond Harbour metalled road, which passes through Barsiá, and two other local roads. Just south of the village of Barsiá, at Thákurpukur, is a Missionary Chapel and School belonging to the Church Missionary Society. The north-eastern portion of this Fiscal Division, bordering on the Salt Water Lake, is low and marshy.

(37) KUSDAHA: area, 28 acres, or '04 square mile; 2 estates; land revenue, £4; Subordinate Judge's Court at Sátkhirá. This is a fragment of a Fiscal Division of the same name in the adjoining District of Nadiyá, and was recently transferred to the 24 Parganás.

(38) MAGURA: area, 98,468 acres, or 153'86 square miles; 223 estates; land revenue, £22,740, 6s. od.; Subordinate Judge's Court at Alipur. This Fiscal Division is a straggling and irregular-shaped tract; bounded on the north by the Húglí river; on the east by Panchánnagáon, Kháspur, and Maidánmal Fiscal Divisions; on the south by Azímábád, Baridhátí, and Penchákuli Fiscal Divisions; and on the west by Garh and Baliá Fiscal Divisions. Within this *Parganá* are situated the Calcutta suburb of Alipur, the administrative headquarters of the District; Garden Reach, and Kidderpur, which latter is the principal market in the Fiscal Division. Next come the large market villages of Chetlá, Bákrá, Amtalá, Ban-húglí, Debípur, Kágrámurí, Ráipur, Chatá Bángghi, Gandhabhádoli, Amgáchhiá, Andhármaník, Sikarbáli, Chaluárl, and Kismat Sarsaná. This Fiscal Division is well supplied with roads: the Diamond Harbour road, metalled throughout, passes through it; and another road branches off from the latter at Thákurpukur, and leads to the market village of Bákrá. Numerous other good metalled roads intersect each other in the vicinity of Alipur and Kidderpur. A great deal of traffic in produce is also carried on by means of water communication along the Káorápukur Khál and Tolly's Canal, up to Calcutta.

(39) MAIDANMAL: area, 77,312 acres, or 120'80 square miles; 88 estates; land revenue, £12,188, 14s. od.; Subordinate Judge's Court at Baruipur. This Fiscal Division is bounded on the north by Kháspur and Calcutta Fiscal Divisions, from which it is separated by Tolly's Canal, with the exception of a few villages situated to the north of it; on the east by Páighátí Fiscal Division and the Sundarbans, the Bidyádhari forming a natural boundary

line ; on the south by Barídhátí Fiscal Division ; and on the west by Mágurá, from which it is separated by the old bed of the Ganges. The principal place in the Fiscal Division is the Subdivisional station of Báruipur, situated sixteen miles from Calcutta, on the road to Kálpí. It is also one of the stations of the Society for the Propagation of the Gospel. The villages next in importance are Básrá, Malang, Uttarbágh, Rámnagar, Baikunthpur, and Karímábád.

(40) MAIHAITI : area, 23,423 acres, or 36·60 square miles ; 14 estates ; land revenue, £1324, 10s. od. ; Subordinate Judge's Court at Basurhát. It is situated in the east of the District ; and is bounded on the north by Buran and Bháluká Fiscal Divisions ; on the east also by Bháluká ; on the south by Bájitpur and the Sundarbans and on the west by the Fiscal Divisions of Kátsálí, Husainábád, and Agarpára. The principal place is the large market village of Debhátá ; the villages next in importance being Sripur, Barunhát, Rahimpur, Battalá, and Raghunáthpur. The Jamuná runs through the *Parganá*, and forms the principal means of water communication.

(41) MAYDA : area, 26,791 acres, or 41·86 square miles ; 3 estates ; land revenue, £1664, 4s. od. ; Subordinate Judge's Court at Báruipur. It is bounded on the north and west by Háthiágarh and Barídhátí Fiscal Divisions, and on the remaining sides by the Sundarbans. In 1857 it contained only thirteen villages, the principal being Bántrá, Tilpí, Gaubáriá, and Sháhzádpur. The Fiscal Division is watered by the Píálí river.

(42) MUHABBATPUR : area, 84 square mile, or 537 acres ; estates and land revenue included with those of Bájitpur Fiscal Division ; Subordinate Judge's Court at Sálkhiá ; no particulars given in the Revenue Survey Report.

(43) MULGHAR : area, 39 square mile, or 250 acres ; 14 estates ; land revenue, £20, 14s. od. ; Subordinate Judge's Court at Alípur ; not mentioned in the Revenue Survey Report, having been only recently transferred from Nadiyá.

(44) MURAGACHHA : area, 87,573 acres, or 136·83 square miles ; 23 estates ; land revenue, £13,286, 8s. od. ; Subordinate Judge's Court at Diamond Harbour. Murágáchhá is bounded on the north by Azímábád, Mágurá, and Penchákulí Fiscal Divisions ; on the east by Háthiágarh, Sháhnagar, and a detached portion of Maidánmal Fiscal Divisions ; on the south by a detached portion of Azímábád, the Kálpí Creek forming the boundary ; and on the west by the Húglí river. The Diamond Harbour anchorage, with a Harbour-

master's and Customs Establishment, is situated within this Fiscal Division. The principal village is Kalágáchhiá; the other places of importance are Khámárpól, Pátrá, Káleswar, Tulan, Dewla, Brishagáchhi, Durgápur, Khurd, Durgánagar, Dhánbáriá, Hára, Musámári, Ranzinábad, Dariá, Iswarípur, Rájárámpur, Karímnagar, Háthuganj, Garermát, Govindpur, Muráripur, Malikpratáp, Ektára, Mallikpur, Manoharpur, Siddheswar, Sarishá, and Chándpur. The metalled road from Calcutta to Diamond Harbour is the principal means of land communication. In 1857 there were only two other roads in the Fiscal Division: namely, the mail road to the lighthouse station of Kedgiri (Khejiri) on the Húglí River, which branches off from the Diamond Harbour road at Kalágáchhiá, and leads to Rámchandranagar, where it crosses the Húglí; and another but indifferent track from the Diamond Harbour road to Háthuganj. The Diamond Harbour Creek is the only tidal stream which intersects the *Parganá*. It runs for about ten miles into the interior, and is embanked on both sides. The Fiscal Division is closely cultivated, rice being almost the sole product.

(45) NAKIPUR: area, 3965 acres, or 6·19 square miles; 10 estates; land revenue, £156, 16s. od.; Subordinate Judge's Court at Sátkhirá. This small Fiscal Division is bounded on the north by Dhuliápur Fiscal Division, on the east and south by the Sundarbans, and on the west by the Jamuná river. The principal village is Iswarípur or Jessor, the legend with regard to which I have given on a previous page. The only other village of note is Syámnagar. The Fiscal Division is intersected with water-courses, the most important being the Ichhámáti, which is thrown off from the Jamuná, about half a mile above the village of Iswarípur. There is also a passage for small boats from the Kadamtali, about a mile and a half east of Iswarípur, through the Atiá and Nayábhukí Kháls, communicating with the Kholpetuá river to the eastward. The produce of the *Parganá* is nearly all rice.

(46) NURNAGAR: area, according to the Board of Revenue's Return, 7144 acres, or 11·16 square miles; 10 estates; land revenue, £781, 2s. od.; Subordinate Judge's Court at Sátkhirá. In 1857 this Fiscal Division had a much larger area, and was returned by the Revenue Surveyor as comprising 26·78 square miles. It is situated within the tract of land formed by the Kálindí and Jamuná rivers, which separate at Basantpur in the south-east of the District, and again approach each other, and nearly meet, in the Sundarbans. The

principal villages are Rámnagar and Máhmúdpur. The remarks made with regard to produce, modes of land and water conveyance, climate, etc., in Dhulíápur Fiscal Division, are equally applicable to Núrnagar, which adjoins it.

(47) PAIGHATI: area, 41,289 acres, or 64·51 square miles; 86 estates; land revenue, £1697, 6s.; Subordinate Judge's Court at Basurhát. This Fiscal Division is bounded on the north by Bálandá Fiscal Division, on the east by the Sundarbans, on the south and south-west by Maidánmal Fiscal Division, and on the north-west by Calcutta Fiscal Division. In 1857 it did not contain a single road; the principal village was Bhángar-hát, on the canal leading to the eastward, where boatmen were in the habit of replenishing their provisions and water.

(48) PANCHANNAGAON (The Fifty-five Villages) is composed of the Suburbs of Calcutta, and contains an area, according to the Revenue Survey Report, of 14,829 acres, or 23·17 square miles. No further particulars are given in the Report, and it is not mentioned at all in the Board of Revenue's Statistics.

(49) PANCHNAUR, the smallest Fiscal Division in the District: area, 30 acres, or ·05 square mile; 1 estate; land revenue, £4, 10s. od.; Subordinate Judge's Court at Kághazpukuriá; not mentioned either in the Revenue Survey Report or in the return furnished to me by the Collector.

(50) PENCHAKULI: area, 14,636 acres, or 22·87 square miles; 5 estates; land revenue, £648, 16s. od.; Subordinate Judge's Court at Diamond Harbour. This is a straggling Fiscal Division, subdivided into three parts by *Parganá* Murágáchhá. To the north it is bounded by Azímábád, Mágurá, and Garh; to the east by a detached portion of *Parganá* Mágurá; to the south by Murágáchhá Fiscal Division; and to the west by the river Húglí. The principal places are Chándpálá, Rájárámpur, Asurálí, and Faltá. In 1857, the only road was that to Diamond Harbour, which passes through the eastern part of the *Parganá*. The chief stream is the Faltá Nálá.

(51) PHALAYA: area, 384 acres, or ·60 square mile; 2 estates; land revenue, £17, 18s. od.; Subordinate Judge's Court at Basurhát; no particulars in the Revenue Survey Report.

(52) PHINGRI: area, 4013 acres, or 6·27 square miles; 2 estates; land revenue, £192; Subordinate Judge's Court at Basurhát; no particulars in the Revenue Survey Report.

(53) RAIPUR: area, 373 acres, or ·58 square mile; 1 estate; land

revenue, £2, 6s. od.; Subordinate Judge's Court at Diamond Harbour; no details in the Revenue Survey Report.

(54) SARFRAZPUR: area, 27,043 acres, or 42·25 square miles; 36 estates; land revenue, £4104, 6s. od.; Subordinate Judge's Court at Sátkhirá. This Fiscal Division is situated on the left bank of the Jamuná river, which forms its boundary to the west and south, dividing it from Baliá Fiscal Division; on the north it is bounded by Fiscal Divisions recently transferred from Nadiyá District; and on the east by Buran Fiscal Division. The principal villages and market-places are Purá, Senganj, Sharífnagar, Gokulpur, Kurgáchhí, and Sibhátí. In 1857, the only road or track in the Fiscal Division was one leading from Báduriá in Baliá, towards Sátkhirá in Buran. Two lakes, the Paltá and Bakráchandra Báors, which are portions of the old bed of the Jamuná which the channel has deserted, are situated within this Fiscal Division. The produce consists of paddy, indigo, and the usual cold weather crops.

(55) SHAHNAGAR: area, 4989 acres, or 7·79 square miles; 9 estates; land revenue, £2069, 12s. od.; Subordinate Judge's Court at Alípur. This Fiscal Division is divided into two portions; the northern part being situated between Murágáchhá and Barídhátí Fiscal Divisions, and the southern portion between South Háthiágarh and Sháhpur. In 1857, the former contained 19 and the latter 9 villages, but none of any note or importance.

(56) SHAHPUR NO. 1: area, 16,080 acres, or 25·12 square miles; 5 estates; land revenue, £1875; Subordinate Judge's Court at Alípur. This Fiscal Division is situated between North and South Háthiágarh, the Bánstálá and Sátpukuriá Kháls respectively being the boundary. The principal villages are Krishnarámpur, Lakshmí-kántpur, and Lakshmí Náráyanpur. The Calcutta and Kálpí road, passes through the north of the *Parganá*.

(57) SHAHPUR NO. 2: area, 2931 acres, or 4·58 square miles, according to the Revenue Survey Report; not mentioned in the Board of Revenue's Statistics. This Fiscal Division is situated in the south-east of the District, bordering on the Sundarbans, within the belt of land formed by the Jamuná and Kálindí rivers. It contains no village of note; and the remarks as to rivers, roads, produce, etc., made with regard to the adjacent Fiscal Divisions of Dhuliápur and Núrnagar apply equally to Sháhpur.

(58) SOBNALI: area, according to the Revenue Survey Report, 4320 acres, or 6·75 square miles. The Board of Revenue's Statistics state

that no account of the estates and land revenue of this *Parganá* exists in the records of that office.

(59) SYAMPUR, not mentioned in the Revenue Survey Report. The Board of Revenue state that the area, estates, and land revenue of this Fiscal Division are included with those given for Sarfrázipur and Bájitpur.

(60) TALA: area, 12,236 acres, or 19'12 square miles; 1 estate; land revenue, £899, 6s. od.; Subordinate Judge's Court at Sátkhirá; no details mentioned in the Revenue Survey Report.

(61) UKHRA: area, 34,000 acres, or 53'12 square miles; 129 estates; land revenue, £4893; Subordinate Judge's Court at Bárásat, situated in the north of the District, and recently transferred from Nadiyá.

Besides the foregoing, there are 4 other Fiscal Divisions returned to me by the Collector,—namely, Guntalkátí, Rámchandrapur, Salimábád, and Sayyidpur, making in all 65 *Parganá*s,—which are not mentioned either in the Board of Revenue's Statistics or the Revenue Survey Report. On the other hand, the Board of Revenue give a list of 6 Fiscal Divisions, which are separately mentioned in the foregoing pages, but are not included in the Collector's list. These are Dharshá, Garh, Khálor, Muhabbatpur, Panchnaur, and Syámpur. The old *Parganá* entities are breaking up.

MEDICAL ASPECTS. — THE CLIMATE of the 24 *Parganá*s is, like that of Lower Bengal, healthy or unhealthy in its effect on the European constitution, according to the season. The following remarks are condensed from Major Smyth's Revenue Survey Report:—The year is divided into three seasons,—hot, rainy, and cold. The hot weather commences about the middle of March, and ends about the middle of June, when the rainy season sets in, and continues till September or the beginning of October; the cold weather commences about the end of October, and lasts till March. The hot season is usually ushered in with the change of the monsoon, when the wind veers from south-east to south-west, and blows very strongly. In the latter part of March, during April, and sometimes in May, the heat is relieved by north-westers, which usually set in between three and four o'clock in the afternoon, accompanied with thunder and lightning and heavy rain. But for the refreshing showers attending these storms, the heat would be unbearable. Though the heat is excessive during the day, the nights are comparatively cool. About sunset the sea-breeze sets in, and is

pleasant and invigorating in its effects. During the two months of April and May, cholera and small-pox are very prevalent. Clouds begin to collect about the middle of June. The country, parched to excess by the previous heat, is refreshed by light showers, and vegetation begins to show life. In July and August heavy rains fall, and the damp atmosphere, assisted by the complete saturation of the ground, makes the season unhealthy. The southerly breeze blows with less vigour, and, passing over the wet jungles of the Sundarbans, becomes tainted with malaria, causing a great deal of fever. In other respects the weather is pleasanter, and the temperature much lower, than in the previous months. Variable winds from south to north-west, and north to north-east, occur about the end of October, announcing the conclusion of the monsoon, and are the forerunners of the cold weather. The rain gradually ceases, and the mornings and evenings become cool and agreeable, with a light cold northerly wind. In December and January the days and nights are cold, and the mornings and evenings foggy. Nothing can be more favourable than this season for the renovation of health, after the debilitating effects of the hot and rainy seasons.

The Meteorological Department has an observatory at the telegraph station on the south-western extremity of Sagar Island. The telegraph station lies below high-water mark, and is protected by a strong dyke from inundation. In 1871, the following were the *day* maximum, lowest minimum, and mean monthly temperatures at this station:—January, highest maximum, 82.2° ; lowest minimum, 51.9° ; monthly mean, 68.4° . February, max., 87.6° ; min., 60.5° ; mean, 75.3° . March, max., 96.5° ; min., 63.2° ; mean, 80.0° . April, max., 89.8° ; min., 70.2° ; mean, 82.8° . May, max., 91.9° ; min., 71.9° ; mean, 84.1° . June, max., 90.7° ; min., 73.0° ; mean, 84.0° . July, max., 90.0° ; min., 75.3° ; mean, 82.8° . August, max., 88.8° ; min., 75.5° ; mean, 83.3° . September, max., 89.0° ; min., 75.5° ; mean, 82.8° . October, max., 91.1° ; min., 67.6° ; mean, 81.1° . November, max., 86.3° ; min., 61.5° ; mean, 75.7° . December, max., 82.8° ; min., 51.5° ; mean, 69.4° . The following were the maximum, minimum, and mean readings of the *nocturnal* grass radiation thermometer at Sagar Island in the same year:—January, maximum, 65.2° ; minimum, 35.8° ; mean, 50.6° . February, max., 72.4° ; min., 53.8° ; mean, 63.9° . March, max., 78.0° ; min., 57.6° ; mean, 71.3° . April, max., 88.8° ; min., 68.0° ; mean, 80.5° . May, max., 81.8° ; min., 68.5° ; mean, 74.8° . June, max., 83.0° ; min.,

71·8°; mean, 77·6°. July, max., 80·7°; min., 73·8°; mean, 77·0°. August, max., 80·7°; min., 73·4°; mean, 77·3°. September, max., 79·9°; min., 74·0°; mean, 76·3°. October, max., 79·5°; min., 62·0°; mean, 71·4°. November, max., 74·0°; min., 53·6°; mean, 62·5°. December, max., 69·4°; min., 47·0°; mean, 55·3°. The following exhibits the monthly *mean* temperature at the Sagar Island observatory for the four years 1868-71:—January, 69·0°; February, 74·0°; March, 79·9°; April, 83·9°; May, 85·6°; June, 85·1°; July, 84·1°; August, 83·5°; September, 83·1°; October, 81·2°; November, 75·0°; December, 68·2°. The foregoing all refer to Sagar Island, but the Civil Surgeon has furnished me with the maximum, minimum, and mean noon readings of the temperature at the Civil Station of Alipur for each month of 1872:—January, maximum, 74°; minimum, 58°; mean noon, 70°. February, max., 82°; min., 62°; mean, 74°. March, max., 90°; min., 72°; mean, 84°. April, max., 91°; min., 76°; mean, 88°. May, max., 94°; min., 78°; mean, 88°. June, max., 92°; min., 80°; mean, 87°. July, max., 87°; min., 80°; mean, 84°. August, max., 85°; min., 80°; mean, 84°. September, max., 87°; min., 78°; mean, 84°. October, max., 85°; min., 71°; mean, 82°. November, max., 82°; min., 62°; mean, 78°. December, max., 78°; min., 56°; mean, 72°.

The monthly rainfall at Sagar Island in 1871 was returned by the Meteorological Department as follows:—January, *nil*; February, 0·25 inch; March, 2·89 inches; April, 6·09 inches; May, 10·12 inches; June, 15·54 inches; July, 12·55 inches; August, 16·28 inches; September, 16·02 inches; October, 21·31 inches; November and December, *nil*: total rainfall during the year, 101·05 inches. At stations in the interior of the District, the rainfall reported to me is less, but the readings were possibly not so accurate, as they were not kept by a regular meteorological staff. The measurements at the Civil Station of Alipur disclosed a total rainfall of 97·47 inches; at Barrackpur of 84·50 inches; at Dum-dum of 70·50 inches; at Bârasat of 69·26 inches; at Sâtkhirâ of 75·78 inches; at Basurhât of 75·23 inches; at Diamond Harbour of 90·09 inches; at Bâruipur of 93·80 inches. The year 1871 was an exceptionally wet one, the rainfall being very considerably above the average. At Sagar Island the average rainfall for the four years preceding 1871 was 87·61 inches; the excess above the average in 1871 thus amounting to 13·44 inches. In the following year, 1872, however, the rainfall was below the average, and at Alipur amounted to only one half of

that of 1871. The Civil Surgeon has favoured me with the following rainfall return at Alípur for each month of 1872:—January, *nil*; February, 2'49 inches; March, '21 inch; April, 1'48 inches; May, 2'39 inches; June, 8'45 inches; July, 6'49 inches; August, 10'92 inches; September, 7'38 inches; October, 8'62 inches; November, *nil*; December, '22 inch; total rainfall during the year, 48'65 inches. I have no rainfall returns for Sagar Island, or other stations in the 24 Parganás, for 1872. An account of the cyclone of 1864 will be given further on.

ENDEMICS AND EPIDEMICS.—The prevailing endemic diseases of the 24 Parganás are cholera, intermittent and remittent fevers, diarrhoea, and dysentery. Cholera has a tendency to become epidemic twice a year, namely, at the beginning of the hot weather and at the end of the rains. This scourge, however, never assumes the proportions or virulent intensity here which it does in some Districts. Epidemic small-pox made its appearance in some parts of the 24 Parganás in 1866, the only occasion on which this disease has appeared in a seriously epidemic form within recent times. It occurs on a small scale every succeeding spring. Epidemic fever, similar to that raging in Bardwán and Húglí, broke out in the Bárásat Subdivision in 1862, and for some years it continued committing great havoc, but has now subsided. No statistics are available showing the proportion of the population affected by these epidemics, or the rate of mortality.

CATTLE DISEASE.—In 1864 an epidemic broke out among the cattle of the 24 Parganás. Again, in January 1868, a very serious outbreak of rinderpest broke out in the Diamond Harbour Subdivision. The disease first appeared in the village of Bánsbáriá, into which it was supposed to have been imported by bullocks bought at the Ulubáriá fair, on the opposite side of the Húglí. From this place it spread in a south and south-westerly direction all over the Subdivision, attained its maximum in July and August, and abated in October and November. The Deputy Magistrate made a special inquiry into the outbreak, and estimated the mortality at 26,151 head of cattle. The losses entailed on the agricultural classes were most severely felt, and the Deputy Magistrate reported that 'a good one-fourth portion of the paddy lands remained untilled for want of cattle.'

The following paragraphs of the symptoms, treatment, etc., of the disease, are condensed from the Report of Veterinary Surgeon H.

Farrell, who was deputed to investigate the disease. The disease is known in the District by the name of *guti* and *basanta*, or cattle small-pox, and in Mr. Farrell's opinion is identical with the rinderpest or murrain of the Russian steppes, a low malignant fever of typhoid type, capable of being propagated by inoculation, and similar to the variola of human beings. It is highly infectious and contagious, and the virus can be transmitted in several ways: the excrement of a diseased animal is highly charged with the poison; food taken in the mouth, or even breathed upon, if eaten by a sound animal, will produce the disease; discharges from the nose, eyes, and mouth on pasture will give it; flies and dogs, by feasting on diseased carcasses, will disseminate it; in fact, the very air in the neighbourhood of cattle-sheds with infected animals is poisoned.

The disease may be divided into four stages—incubative, premonitory, febrile, and dysenteric. The first stage lasts from four to ten days, and is marked by a high temperature of body and a rapid pulse. The second, or premonitory stage, is noticed by great dulness. Cows lose their milk gradually, the urine becomes scanty, bowels costive; the pulse increases, the mucous membranes become affected, rumination is suspended, but the animal is still able to eat food when offered to it. This lasts from two to four days, and is succeeded by the febrile stage, in which the body is warm, the pulse weak, and the animal refuses all food, but has great thirst. Diarrhoea then sets in, the breath and exhalations from the skin are foetid, and rumination is completely suspended. During the latter part of this stage, which lasts from two to five days, the body undergoes alternate changes of cold and heat, the pulse is thin, and the breathing heavy and laboured. There is difficulty of deglutition, and vesicles appear in the mouth; the body is also covered with small vesicles resembling pimples, the roots of the hair being evidently their seat; and the animal is often affected by tympanitis and slight colicky pains. In the dysenteric stage the evacuations become less, but marked with streaks of blood and slime, and very foetid; urine high-coloured, scanty, and offensive; pulse hardly perceptible; body and extremities cold. The fever disappears, leaving great prostration; the discharges from the nose and eyes are very purulent; the vesicles in the mouth are filled with pus, and most of them burst; those on the body become ulcerated, dry, and covered with scales; the glands and throat swell, and there is a difficulty of breathing; the muscles have slight spasms,

and the animal from the beginning of the stage falls down, and lies with head and neck stretched out. The crisis takes place about the eighth or ninth day; as death approaches, the mucous membranes become of a livid hue, the evacuations come away involuntarily, the muscular twitchings cease, and the animal dies without a move. When the case takes a favourable turn, the pulse is lower, the temperature of the body and extremities is equable, the appetite returns, and in fifteen or twenty days the animal recovers its health. Mr. Farrell invariably observed that the greater the amount of eruption, the more favourable was the case.

Mr. Farrell altogether attended 6735 cases; and of this, 1808, or 26·9 per cent., were cured, while the remaining 4927, or 73·1 per cent., died. With regard to the treatment of diseased animals, he states that there is no drug which is really a specific, nor can the disease be counteracted by any known antidote. It is essentially one in which careful attention to sanitary arrangements, to the comfort and care of the animals, and to hygienic management, will be found of much more value than medicinal agents. The mode of treatment adopted by Mr. Farrell was as follows:—In the earlier stages, when constipation was present, 1 lb. of common salt, 4 drachms of ginger, and 4 lbs. of rice water, repeated every twelve hours until scouring is produced, after which rum or native spirit should be given as a stimulant. To control excessive diarrhoea, 2 drachms of antimony, 2 ozs. of nitre, and 4 drachms of black salt; or 4 drachms of camphor, 2 ozs. of *bháng*, and 1 oz. *chirdá*, should be given two or three times a day. When tympanitis was present, blisters were applied to the sides of the abdomen, and two drachms of assafoetida, and 4 drachms each of *bháng* and ginger, were given internally. In the convalescent stage, 2 ozs. of *bháng* or *chirdá*, with 2 drachms of sulphate of iron, given for three or four days, were found of great benefit. Animals, when taken ill, were separated from the healthy cattle, and if possible removed to another shed. In most cases this was impossible, when it became necessary to place the animal in one side of the shed, with a fire kept constantly burning in the centre, on which sulphur was sprinkled three times a day to promote fumigation. The animals were also made to inhale the sulphur fumes twice a day, which was found to be of great benefit. The occasional use of fires and fumigations in cattle-sheds, with doses of medicine now and then to the animals, consisting of 2 drachms of black salt or four drachms of common soda, known by the natives

as *khári nimak*, is recommended by Mr. Farrell as a prophylactic measure.

With regard to the food given to the infected animals, Mr. Farrell states that, the disease being of a very weakening character, the sick cattle were drenched several times a day with rice or *sáru* water; or in default of that, with water acidulated with vinegar, or gruel made of bran or linseed. When convalescent, nourishing and easily digested food was given, such as green grass, or mashies made of rice siftings. In addition to the food, attention was paid to the cleanliness of animals and sheds. The woodwork of the latter was washed with warm water, the old earth of floors removed, and new earth sprinkled with lime put down to replace the old; while in several cases the sheds were entirely destroyed by fire, with the permission of the owners. Some villages were placed in quarantine, and all connection prohibited between them and healthy localities,—a measure of the greatest benefit at the outbreak of cattle plague.

FAIRS AS CAUSES OF DISEASE.—I have already given a list of the principal fairs and religious gatherings held in the 24 Parganás; and the Civil Surgeon states that it does not appear that any outbreaks of epidemics can be traced to these gatherings, or be in any way attributed to them. This result is probably owing to the following causes:—First, that most of the fairs in the District are only attended by people of the neighbourhood, who do not have to travel any great distance. Second, they are of short duration, generally only for a few days,—the longest period of any of these gatherings being fifteen days. Third, they are not usually attended by large numbers of people. The only fair of any importance as regards numbers is that held at Ságar Island, where upwards of a hundred thousand people annually gather together from all parts of India, on the occasion of the Great Bathing Festival in January. The journey is necessarily made in boats, and the pilgrims are thus spared the exhaustion and privations of land-travel.

INDIGENOUS DRUGS.—The following are the seventy principal vegetable drugs in use in the 24 Parganás. I give the scientific names as reported to me by the Civil Surgeon:—(1) *Chiretá* (*agathotes* (*ophelia*) *chireta*), a tonic and febrifuge. (2) *Masíná* (*linum usitatis-simum*), a demulcent. (3) *Nim* (*azadirachta Indica*), a tonic and febrifuge. (4) *Bel* (*ægle marmelos*), a laxative and febrifuge. (5) *Guggul* (*balsamodendron mukul*), a pectoral. (6) *Jaipál* (*croton tiglium*), a cathartic. (7) *Khetpáprá* (*oldenlandia biflora*), a tonic

and febrifuge. (8) *Amrul* (oxalis corniculata), a cooling medicine. (9) *Jainti* (sesbania Ægyptiaca), the leaves used as a poultice to promote suppuration. (10) *Báblá* (acacia Arabica), an astringent. (11) *Ganjá* (cannabis sativa). The resinous juice which exudes from the leaves and stem produces *charas*; the dried plant, which has flowered, and from which resin is not extracted, produces *ganjá*; and the large leaves and capsules make *bháng* or *siddhi*; nervine stimulant, anti-spasmodic, and anodyne. (12) *Gol marich* (piper nigrum), a stimulant and febrifuge. (13) *Pán* (piper betel), an anti-scorbutic, and stimulant to the salivary glands. (14) *Pípul* (piper longum), a stimulant. (15) *Kábdá-chini* (piper cubeba), stimulant to the urinary organs. (16) *Khayer* (acacia catechu), an astringent. (17) *Ghrita-kumári* (aloe perfoliata), a purgative. (18) *Eláchi* (elettaria cardamomum), a carminative and stimulant. (19) *Supári* (areca catechu), used as a masticatory with betel. (20) *Kát-karanjá* (cæsalpinia bonducella), a tonic and febrifuge. (21) *Golanča* (tinospora cordifolia), a tonic and febrifuge. (22) *Sidl-kántá* (argemone Mexicana), a laxative. (23) *Gandha-birasá* (Boswellia thurifera), a diaphoretic. (24) *Ishánmúl* (aristolochia Indica), an antidote for snake-bite. (25) *Palás* or *Kinsuk* (butea frondosa), externally as an astringent, and internally as an anthelmintic. (26) *Lanká* (capsicum annuum), a stimulant. (27) *Jirá* (carum carui), a carminative. (28) *Akanda* (calotropis gigantea), a purgative, emetic, and diaphoretic. (29) *Labanga* (caryophyllus aromaticus), a carminative and stimulant. (30) *Dál chini* (cinnamomum Zeylanicum), a carminative and stimulant. (31) *Páti Nebu* (citrus limonum), an anti-scorbutic. (32) *Somráj* (vernonia anthelmintica), an anthelmintic. (33) *Dhaniyá* (coriandrum sativum), an aromatic stimulant. (34) *Bichidáná* (cydonia vulgaris), a demulcent. (35) *Nagarmutiá* (cyperus pertenus), a diaphoretic and tonic. (36) *Dhuturá sádá* (datura alba); and (37) *Dhuturá kálá* (datura fastuosa), an anti-spasmodic, narcotic, and anodyne. (38) *Garjan tel* (dipterocarpus lævis), a diuretic. (39) *Bábui tulsi* (ocimum basilicum), an emollient and demulcent. (40) *Amlaki* (emblica officinalis), an astringent. (41) *Birangá* (embelia ribes), an astringent and anthelmintic. (42) *Jaistha madu* (glycyrrhiza glabra), a pectoral. (43) *Chálmugrá* (gynocardia odorata), an emollient, used chiefly in cutaneous diseases, and supposed to be a cure for leprosy; it is given internally as well as applied externally. (44) *Anantamúl* (hemidismus Indicus),

an alterative, diaphoretic, and diuretic, used as a substitute for sarsaparilla. (45) *Jodn* (ptychotis ajowan), a carminative. (46) Tobacco (*nicotiana tabacum*), used as an emetic as well as a sedative narcotic. (47) *Aphin*, or opium (*papaver somniferum*), a narcotic and anodyne. (48) *Káldádná* (*pharbitis nil*), a purgative. (49) *Debdáru* (*pinus deodara*), a diuretic. (50) *Isabgul* (*plantago ispaghula*), a demulcent and emollient. (51) *Dálim* (*punica granatum*), a root anthelmintic. (52) *Lál-chitá* (*plumbago rosea*), a rubefacient. (53) *Kuchilá* (*strychnos nux vomica*), an anti-periodic, tonic, and laxative. (54) *Tetul* (*tamarindus Indica*), a laxative. (55) *Tori* (*ipomœa turpethum*), a purgative. (56) *Pudíná* (*mentha sativa*), used in dyspepsia. (57) *Nágkisor* or *Nágeswar* (*mesua ferrea*), used in fever, and as an astringent in hemorrhoidal discharges. (58) *Sajíná* (*moringa perygosperma*), a rubefacient. (59) *Alkusi* (*mucuna pruriens*); the hairs covering the pods of the plant are mixed with sugar and honey, and used as an anthelmintic. (60) *Jatámánsi* (*nardostachys jatamansi*), a nervous stimulant and anti-spasmodic, used as a substitute for valerian. (61) *Swet karabí* (*nerium odorum*), a root antidote for snake-bite, and used for procuring abortion. (62) *Til* (*sesamum orientale*), a demulcent and emollient. (63) *Ritá* (*sapindus emarginatus*), an expectorant. (64) *Sarishá sáddá* (*sinapis alba*); and (65) *Sarishá káldá* (*sinapis nigra*); the seed, ground into powder, is used externally as a rubefacient, and internally as an emetic. (66) *Chágalándi* (*sphæranthus hirtus*), an anthelmintic, diuretic, and stomachic, used in the form of liniment in cutaneous diseases. (67) *Babrá* (*terminalia bellerica*), a tonic and astringent. (68) *Haritaki* (*terminalia chebula*), a purgative. (69) *Pániphál* (*trapa bispinosa*), chiefly used as a light diet by sick natives. (70) *Patal* (*trichosanthes dioica*), a cathartic.

CHARITABLE DISPENSARIES.—Excluding the Presidency General Hospital, which, although situated just outside the boundary, properly belongs to the city, there are eleven hospitals and charitable dispensaries in the 24 Parganás; and the following brief account of each is condensed from the 'Report on the Charitable Dispensaries under the Government of Bengal for 1871.' I shall compile a table showing the total statistics of the relief given, at the end of the list. The General Hospital will be treated of in my separate Statistical Account of Calcutta.

(1) NORTH SUBURBAN HOSPITAL.—This institution was estab-

lished in 1866, and is placed in charge of a Native Sub-Assistant Surgeon. The total number of in-door patients treated in 1871 was 749: relieved or recovered, 482; ceased to attend, 57; died, 180, or 24·03 per cent. of the total number treated; daily average number of sick during the year, 36·39. Out-door patients, *nil*. The total expenditure during 1871 amounted to £960, 1s. od.; the Government contribution being £193, 4s. 6d., for salaries, special allowances, and European medicines supplied free of charge. The total income, including Government grant, donations and subscriptions, interest of invested funds, etc., was £1233, 6s. od. The cash balance remaining in hand on 1st January 1872 was £317, 5s. od. The financial state of this hospital is flourishing; for, in addition, it has the sum of £1324, 15s. od. invested in Municipal Debentures bearing interest at six per cent., which yield an annual return of £79, 9s. 8d. A new hospital building, however, is much needed, and steps are being taken to procure or build a proper edifice on a suitable piece of ground. An out-door dispensary in connection with the hospital is also advocated.

(2) BHAWANIPUR DISPENSARY, established in June 1840, in charge of a Sub-Assistant Surgeon. The total number of in-door patients treated in 1871 was 76: relieved or recovered, 61; died, 6, or 7·89 per cent. of the total number treated; remaining at end of year, 9; daily average number of sick during the year, 3·50. Out-door patients: total number treated, 5827; average daily attendance, 39. The total income during the year from Government and private sources amounted to £508, 8s. 10½d., and the expenditure, excluding European medicines, which are supplied by Government free of cost, to £488, 2s. 9¾d., leaving a cash balance in hand at the end of the year of £20, 6s. 0¾d. This institution has the sum of £1100 invested in Government four per cent. securities. The dispensary was removed in 1871 to more commodious premises. The patients largely increased in consequence, and an increased establishment was entertained. The Civil Surgeon states that the institution, in its present improved and extended organization, is now of much greater utility to those for whose benefit it is intended than it was formerly. The skill, attention, and kindness of the Sub-Assistant Surgeon in charge of the dispensary are well spoken of.

(3) ALIPUR DISPENSARY, established in 1852, is under the charge of a first-grade Sub-Assistant Surgeon. In-door patients, 1871: total number treated, 162; recovered or relieved, 139; died,

19, or 11·72 per cent. of the number treated ; remaining at end of year, 4 ; daily average number of sick during the year, 4·91. Out-door patients, 1871 : total number treated, 5032 ; average daily attendance, 40·3. The total income during the year, including balance from former years, allowances from Government, and donations and subscriptions, amounted to £453, 14s. 2d., and the total expenditure to £311, 12s. 10d., leaving a cash balance in hand at the end of the year of £142, 1s. 4d.

(4) GARDEN REACH BRANCH DISPENSARY.—This institution was established by Mr. Thomas Apcar, a wealthy merchant of Calcutta, who constructed a building within the enclosure of his own house, and made it over for the purpose of the dispensary, which was opened in January 1871. He also contributes a sum of £5 a month towards the maintenance of the institution, which, with the aid of further subscriptions supplemented by some of the residents of Garden Reach, covers all expenditure, including that of the native doctor, Government merely furnishing European medicines and surgical instruments. The usefulness of this institution is attested by the fact that during the year no less than 8305 out-door patients received treatment, the average daily attendance being 107·12. The income of the dispensary amounted in 1871 to £92, 5s., and the expenditure to the same sum.

(5) BARASAT DISPENSARY, opened in 1854, is under the charge of a native Sub-Assistant Surgeon, well spoken of for his skill and kindness to his patients. Owing to want of repairs, the hospital branch of the dispensary was obliged to be closed for some time, but was reopened in August 1871. The financial condition of the institution is good. During 1871, the sum of £73, 19s. 0d. was collected as subscriptions and donations from private sources, and the local Municipality have contributed a sum of £2 a month since the date on which the dispensary was re-opened for in-door patients. These contributions more than covered the current expenditure of the institution in 1871, as the Committee were able to replace the portion of the invested fund which had been withdrawn the previous year for the purpose of repairing and improving the building now occupied by the hospital. The institution is very conveniently situated in the midst of the Subdivision, and is of great service to the people. In-door patients, 1871 (since August only) : total cases treated, 52 ; recovered or relieved, 38 ; died, 5, or 9·61 per cent. of the total cases ; average daily number of sick, 4·97. Out-door patients, 1871 :

total number treated, 5365; the average daily attendance at the dispensary being 49·69. The total income of the institution in 1871 amounted to £122, 17s. 3d., and the expenditure to £115, 8s. 10d., leaving a cash balance in hand of £7, 8s. 5d. A sum of £100 is invested in Government 4 per cent. securities for the benefit of the dispensary. During a portion of the year, the attendance showed a considerable falling off. A Muhammadan ascetic had taken up his abode on the banks of a tank close to the village of Kotrá, near Bárásat, and gave out that he could cure every malady by rubbing some of the mud from the tank on the forehead, and by giving his patients a brass jug full of water from it in which they were to wash. The superstitious people flocked in hundreds to the place, and for a time this miracle-monger considerably affected the attendance at the dispensary. Fever has been very prevalent in Bárásat of late years, and was particularly severe in 1871 in consequence of the unusual inundation. The Sub-Assistant Surgeon attributes the prevalence of the fever to (1) obstructed water-courses; (2) foul, ill-cleaned tanks; and (3) the practice of steeping jute, which has become very general, and which soon renders water putrid. Regarding the prevalence of cholera in 1871, the Sub-Assistant Surgeon stated that the only case which occurred in the town of Bárásat, was that of a schoolboy in the beginning of December, and who recovered. During the latter part of December, cholera broke out in several small villages within a short distance of Bárásat. The outbreak was traceable to importation, and was not due to local causes.

(6) BISHNUPUR BRANCH DISPENSARY, established in 1869, is under the charge of a native doctor. It is freely resorted to by the people for such a small place, the inhabitants guaranteeing a monthly subscription of £4 towards the support of the institution. There is no accommodation for in-door patients, but 2442 persons received out-door treatment in 1871, the daily average attendance being 35·05. The total income of the dispensary in 1871 was £94, 2s. 6d., the Government donation being £48; the expenditure amounted to £80, 19s. 10d., leaving a balance in hand at the end of the year of £13, 2s. 8d.

(7) SATKHIRA DISPENSARY, established in August 1865, is under the charge of a Sub-Assistant Surgeon. The amount of local subscriptions originally guaranteed towards the support of this institution was £15 a month, but it was allowed gradually to decline, till in

1871 it came down to £7, 10s. a month. This great reduction was noticed by the Magistrate of the District in November, and who warned the subscribers that, unless the amount of subscription was at once increased to £10, he would recommend the dispensary to be closed. The result of the warning was, that before the end of the year the monthly subscriptions were raised to £10. The Civil Surgeon stated in 1871 that steps had been taken to construct a new building, which was urgently required. In 1871, a sum of £160 had been subscribed towards the object, the estimated cost being £200. Meanwhile the construction of the house had been commenced, and it was hoped that the small balance required for its completion would soon be raised. The Civil Surgeon added that the institution was very useful to the poor of the place, and might be made much more so if the wealthy landholders took a little more interest in its welfare, and accorded it better support. In-door patients, 1871: total number treated, 73; relieved or recovered, 60; died, 7, or 9·59 of the total number treated; average daily number of sick, 5·0. Out-door patients, 1871: total number treated, 1640; average daily attendance, 12. The total income of the dispensary in 1871 amounted to £347, 15s. 9d., and the expenditure to £274, 18s. 3d., leaving a balance in hand of £72, 17s. 6d.

(8) SRIPUR BRANCH DISPENSARY.—Out-door patients treated in 1871 (up to September only), 459; average daily attendance, 11·64. This dispensary had to be closed during the year. The Civil Surgeon stated that 'the subscribers to the institution, though they had no fault whatever to find with the native doctor who had been in charge of it from the time it was first established, suddenly took into their heads that they would prefer another, who was a native of the place, and had established himself in the village as a private practitioner, and who had some years before been obliged to resign the service of Government in consequence of ill-health. They addressed several letters to this effect to the Magistrate of the District, and finding their application not supported by that officer, discontinued paying their subscriptions. They were repeatedly warned that, unless all arrears were paid up, and regular payment for the future guaranteed, the dispensary would be closed. Not the least attention, however, was paid to these warnings, and the institution was closed under orders of Government on the 1st September.'

(9) TAKI BRANCH DISPENSARY, opened October 1865, and in

charge of a native doctor, whose management and attention to his duties are highly spoken of by the Civil Surgeon. The financial condition of the dispensary is satisfactory; and although there are not many subscribers, the amount subscribed is sufficient for the support of the institution. Considering the large number of well-to-do landholders who reside at Táki, the Civil Surgeon reports that the better class, with few exceptions, take no interest in the welfare of the institution. The number of out-door patients treated in 1871 was 1220, the average daily attendance being 18.57. The total income, of the dispensary in 1871 amounted to £133, 4s. 0d., and the expenditure to £90, 9s. 0d., leaving a balance in hand at the end of the year of £42, 15s. 0d.

(10) BASURHAT BRANCH DISPENSARY, established in 1867, in charge of a native doctor. A separate building is much wanted for the dispensary, which is located in a room of the Subdivisional Court-house; but although a new building has been in contemplation for some years, nothing was done towards its construction up to the end of 1871. The local subscriptions amount to £1, 10s. 0d. per month. The Civil Surgeon states that the institution is very useful to the poor inhabitants of the place, by whom it is much appreciated. In 1871, 1202 out-door patients were treated, the prevailing diseases being fever, spleen, and rheumatism. The average daily attendance was 18. The total income of the dispensary in 1871 was £94, 13s. 9d., and the expenditure £59, 12s. 0d., leaving a balance in hand of £35, 1s. 9d.

(11) GOBARDANGA BRANCH DISPENSARY, founded in 1860 by the late landholder, and under the charge of an able and attentive native doctor. The number of out-door patients in 1871 was 1732, the average daily attendance being 21.17. Income, including a large balance from the previous year, £408, 2s. 3d.; expenditure, £116, 9s. 9d.; balance in hand at the end of 1871, £291, 12s. 6d.

STATEMENT OF RELIEF AFFORDED BY CHARITABLE DISPENSARIES IN THE 24 PARGANAS IN 1871.

NAMES OF DISPENSARIES.	IN-DOOR PATIENTS.					Total of out-door patients	OPERATIONS.		Total income, including balance in hand.	Cost to Government, excluding European medicines supplied free of charge.	Subscriptions and income from other sources.		Expenditure, exclusive of cost of European medicines supplied by Government free of charge.
	Total treated.	Relieved or recovered.	Not improved, or ceased to attend.	Died.	Percentage of deaths to treated.		Capital.	Minor.			£	s. d.	
North Suburban Hospital,	749	482	57	180	24.03	...	8	14	£ 1233	£ 180	£ 941	19 8	£ 916
Bhawanipour,	76	61	...	6	7.89	5,827	38	461	508	378	110	0 0	488
Alipur,	162	139	...	19	11.72	5,032	10	254	453	295	23	16 0	311
Garden Reach, . . . .	...	...	...	...	...	8,395	11	156	92	...	92	5 1	92
Bárisat,	52	38	6	5	9.61	5,365	20	17	122	...	78	10 1	115
Bishnupur, . . . . .	...	...	...	...	...	2,442	...	228	94	48	44	12 9	80
Sátkhirá,	73	60	5	7	9.59	1,640	14	...	347	92	172	2 0	274
Sripur, . . . . .	...	...	...	...	...	459	...	...	133	Abolished during the year.	...	...	...
Tákl, . . . . .	...	...	...	...	...	1,220	...	1	48	48	53	0 0	90
Basurhát, . . . . .	...	...	...	...	...	1,202	...	...	94	48	42	0 0	59
Gobardangá, . . . . .	...	...	...	...	...	1,732	...	...	408	58	82	10 0	116
Total,	1112	780	68	217	18.52	33,224	101	1131	3488	1148	1640	15 7	2546
									9 7	4 7			19 8

The foregoing table is exclusive of those remaining under treatment at the end of the year; so that the totals of columns

3, 4, and 5 do not coincide with the total number treated as shown in column 2.

LUNATIC ASYLUMS.—There are two Central Lunatic Asylums in the 24 Parganas,—one at Bhawánpur, for Europeans and Anglo-Indians; and the other at Dhalandá, exclusively for natives. Both institutions are at present under the medical superintendence of Surgeon-Major A. J. Payne. The following are the statistics of the Bhawánpur European Asylum for 1870:—Remaining in the Asylum on 1st January 1870, 45 males, 9 females—total, 54; admitted during the year, 40 males, 10 females—total, 50; readmitted, 2 males, 1 female—total, 3: total treated, 87 males, 20 females—total, 107. Discharged cured, 12 males, 4 females—total, 16; improved and sent to friends, 3 males, 1 female—total, 4; despatched to Europe as ordinary invalids, 35 males; despatched to Europe as insanes, 11 males, 2 females—total, 13; died, 2 females; remaining under treatment, 26 males, 11 females—total, 37. Ratio of cures and transfers to total number treated, 18·69 per cent.; ratio of mortality to total number treated, 1·87 per cent.; daily average number of inmates, 16 males, 9 females—total, 25. The admissions in 1870 were fewer than in the two previous years, owing to the smaller number of military insanes admitted. The recovery and death rates also compare favourably with former years; but on this point the following sentences occur in the General Report for 1870, from which the foregoing figures are extracted:—‘The statistics of this Asylum, which is a mere resting-house for insanes, few of whom live out their insanity in it, are not of much value as compared with other institutions, in which lunatics remain until they either recover or die. The deaths which occurred—two in number—were of persons admitted in the extremity of illness, whom it was found impossible to restore.’ As regards causation and type of mental disease, 9 cases were ascribed to intemperance, but in many cases this imputation is open to doubt. Dr. Payne, in his report, remarks that ‘it is easy to mistake for a cause of insanity that which is in truth only an occasion of the first outbreak of inherent disease.’ Inherited insanity was traced in eight instances, and suspected in many others. In two, epilepsy was a precursor of the malady; fever in three; and cranial injury in two. Domestic trouble was asserted to be the cause in one case. In twenty-five cases the cause was not traced. Among the admissions were nine cases of acute mania; thirty of chronic mania; three of melancholia; one of acute, and nine of chronic dementia. The expenses of the Asylum were less in 1870 than in the two previous years, the cost of maintenance of each man being £2, 2s. od.

per month in 1870, against £2, 6s. 8d. in 1869, and £2, 18s. 0d. in 1868.

The figures for the Native Asylum at Dhalandá are as follow:— For the five years ending 1869, the average daily number of insanes confined in the Asylum was 237; the average number discharged as cured was 38·8 per cent., and discharged as improved 9·2 per cent., of the mean daily population. The average number of deaths for the five years was 23·5 per cent. of the mean population. In 1870, the daily average number of insanes was 309; 28·8 per cent. of the average daily population were discharged as cured, and 9·7 per cent. as improved. The deaths amounted to 12·6 *per cent.* of the mean daily population. The death-rate has steadily decreased; but, on the other hand, so has the proportion of those discharged as cured. On this subject, Dr. Payne, the Superintendent of the Institution, reports as follows:—

‘The death-rate of the year, reckoned on the mean daily population, is 12·6 per cent. against 16·4 per cent. in 1869. In the latter year, however, there were nine cases of cholera, and none in 1870. The past year, moreover, has been particularly healthy in Calcutta, and lunatics share with their neighbours the physical influences of season. Duly criticised, the mortality of 1870 takes, in a gradually declining scale, a place less well marked, I fear, than that of 1869. A higher mean daily number of inmates of the classes least prone to die, is one cause of the ratio declining year by year, and is in peculiar force this year. Excluding cholera from the history of 1869, its death-rate becomes 13·3, which shows a greater improvement on the rate of 1868 than can be claimed for 1870 over its predecessor. Thus the reduction of mortality given is more apparent than real. The detailed account of fatal cases exhibits as large a number of deaths among the dying class as the last three years have presented; and, as is seen year after year, this class is divided by so sharp a line from the rest of the Institution, that its separate consideration is essential to a right understanding of the mortality. No less than 22 deaths are cases which, out of the larger number of persons brought in dangerously ill, it was found impossible to restore. There are five cases of acute inflammatory affections, three of phthisis, two from accidental causes, eight from exhaustion of mania. There are nine cases of the old anæmic cachectic state, without organic disease to account for it. Four of them were admitted in this state; and of the five in which it

appeared during their residence, one had been 17 years in the place, one 15 years, one $11\frac{1}{2}$ years, one over 7, and one over 5 years ; in the last, there was increasing maniacal excitement as a cause. In neither of these can it be reasonably said that diet or any other element of Asylum life contributed to the result.

‘These figures tell a very plain tale. It is the same that has been told year after year for a long time past in the Asylum records, viz. that the number of cases admitted fatally ill is large, and apparently must be always large, in a town where the habits of the poorer classes are as they are in Calcutta. Notwithstanding that the Asylum itself has undergone perpetual change in the hope of improvement from the year 1860 till now, and has for years defied the efforts of the most fastidious sanitarian to discover a defect (except in space), it was not until the Government, on my earnest representation, forbade the despatch from a distance of lunatics physically unfit to travel, that there was any appreciable decrease of mortality. From that time a lower figure has been shown—not very much lower, because the principal source of fatal cases (Calcutta) remains ; and for such cases the Asylum becomes a place of first reception. But a figure has been reached, below which I have no expectation of seeing mortality fall, unless it be by those accessory events which cause apparent diminution. If only the mortality for which the Asylum may be considered responsible be laid to its charge, there will be little ground for concern in the death-list.’

The number of criminal lunatics is increasing. They are confined in the same Asylum with non-criminal lunatics ; but their numbers have given rise to a difficulty, and led to the consideration of measures to meet the evil of mixing up criminal and non-criminal lunatics. The Superintendent thus remarks on the influence of work on the health of the patients :—‘The industrial system of the Asylum has a relation to its sanitary state scarcely less close than that of diet ; and as it has now attained its full development, after a gradual growth of ten years, it will be useful and interesting to summarize the facts which those years have brought forth, to indicate the bearing of labour on mortality. The effect of work on health has been most sedulously watched throughout. No consideration of profit has been allowed to prevail over the great objects of its introduction—discipline and cure. In forming an opinion on the burthen and suitability of the forms of industry in

use, it must be observed that the task imposed on labourers elsewhere by *surki*-making, oil-mills, etc., is here indefinitely reduced by dividing the labour of one between several, by limiting the hours of work, and imposing no fixed daily out-turn.'

CONSERVANCY ARRANGEMENTS can scarcely be said to exist in the interior of the District, and the arrangements for the supply of drinking-water are very unsatisfactory. Villages or towns on the banks of flowing streams derive their water supply from the river. But as a rule, throughout the District, there is no attempt to preserve tanks exclusively for drinking purposes. In most villages, not only are people allowed to bathe, but clothes are washed, in the same tank or tanks from which the villagers obtain their drinking-water.

METEOROLOGICAL ASPECTS; THE CYCLONE OF 1864.—I have given the statistics of the rainfall and temperature, as the introduction to the MEDICAL ASPECTS of the District. The most important feature in its recent meteorological history was the cyclone of 1864. I purpose in my General Account of Bengal to give a description of this great atmospheric disturbance, as it affected the whole Delta. The following paragraphs exhibit its effects in the 24 Parganás. I condense them, as specially affecting this District, from the official documents published on the Cyclone in 1866, and from the Bengal Administration Report for 1864-65.

The destruction caused by the hurricane was twofold. First, the violence of the wind produced widespread destruction of houses and trees. Secondly, the storm-wave which the gale brought up from the Bay of Bengal, and drove before it up the Huglí, inundated the country for many square miles, sweeping over the strongest embankments, flooding the crops with salt water, and carrying away entire villages. The storm, which had been slowly travelling up the Bay of Bengal, first made itself felt at the Sandheads on the afternoon of the 4th October 1864, and attained its full fury in the night. At Calcutta it raged with extreme violence from 10 A.M. till 4 P.M. of the 5th October, after which it gradually subsided. The lowest reading of the barometer in Calcutta was at 2.45 P.M. on the 5th, when it stood at 28.571. As might be expected, by far the greatest loss of life occurred on Ságar Island, in the Diamond Harbour Subdivision, and in the Sundarbans. The storm-wave entered the District at Ságar Island, where it was eleven feet above the level of the land. It rushed over the embankments, and rushed up

the river, sweeping away huts and villages to a distance of eight miles from either bank, until it reached Achipur. At Sagar Island the wave destroyed nearly every building, and left scarcely any living creature on the island. The few people that did escape saved themselves either by climbing trees, or by floating on the roofs of their houses, which the wave carried inland. At first it was reported that ninety per cent. of the population had perished, but it was afterwards ascertained that 1488 persons survived on Sagar Island, out of a population before the cyclone of 5625 souls.

In the Diamond Harbour Subdivision, Mr. Payne, a missionary, who was engaged in distributing relief after the cyclone, estimated that, in all the villages within one mile of the river, the loss of life was eighty per cent.; and in the other more inland villages over which the storm-wave swept, the loss was from thirty to forty per cent. At Diamond Harbour the wave was eleven feet high. It was stated at the time, that, within six miles of Diamond Harbour, it was impossible to go fifty yards on the road without seeing a human body. In some villages every house was swept away, with almost all the inhabitants. The loss in cattle in this Subdivision was estimated at eighty per cent., and the sufferings of the survivors were very great. The local stores of food had all been swept away, and for three or four days there were no means of sending relief from Calcutta. In some places the people were ascertained to be eating grass; at others, they broke open and plundered the stores of the rice merchants who refused to distribute, or, as was alleged, even to sell their grain. In the remaining parts of the District the loss of life and destruction of property were much less. The police estimate of the loss of life, exclusive of Calcutta and the Suburbs, stands as follows:—Sagar Island and Diamond Harbour, 12,272; Alipur Subdivision, 49; Baruipur Subdivision, 19; Barásat Subdivision, 16; Barrackpur, 6; Dum-dum, 7; Basurhát Subdivision, 8; Sátkhirá Subdivision, *nil*: total, 12,377.

Immediate measures were taken to alleviate the distress caused by the gale. As soon as trustworthy information could be obtained regarding the state of the southern portion of the District, the magistrate hurried out food to the starving population, and provided for the burial of the dead and the removal of the carcases of animals. An advance of £500 was immediately obtained from Government, and supplies of rice were despatched to Diamond Harbour, Fathipur,

Achipur, and Debípur. Irrespective of the action of the Cyclone Relief Committee, 11,864 persons are reported to have been relieved by this means in the 24 Parganás. Steps were at the same time taken for the baling out of tanks filled with salt water, and the Lieutenant-Governor directed that these measures should be persevered in, throughout the entire tract visited by the hurricane, until the people became able to provide means of subsistence for themselves. Orders were also given for the arrangement of a systematic plan for the regular supply of food and water to the distressed villages.

Nor was private benevolence behind-hand to supplement Government relief by prompt and spontaneous charity. A public meeting, held in Calcutta a few days after the disaster, set afoot a subscription which in a very short time exceeded £30,000. The Committee of the Relief Fund at once despatched steamers with supplies of rice and fresh water to the desolated tracts on both sides of the river, and continued these efforts till the country on the mainland of the 24 Parganás showed signs of reviving, and the people resumed their ordinary occupations. The distribution of gratuitous food to able-bodied men then ceased; but the quantity served out to women and children was doubled, so that they might take away enough for two meals at once. To this rule, however, Sagar Island was made an exception, and the people there were fed by charity for some time longer. The want of fresh water throughout the District, which was supposed likely to continue for some time, and to cause much distress, soon ceased to be seriously felt. Even the tanks which had been flooded with salt water recovered their freshness by natural processes; and the decaying vegetation and other impurities, which at first made the water almost poisonous, were vigorously removed. Nevertheless the generally impure state of the water had an injurious effect for some time on the health of the people.

Another cyclone took place on the night of the 1st November 1867; but although the gale proved quite as violent as the preceding one, it was unaccompanied by a storm-wave. A great deal of destruction was done to the crops, as well as to houses and property; and considerable loss of life took place, but on an insignificant scale when compared with the calamities caused by the cyclone and storm-wave of October 1864.

LAND TENURES IN THE 24 PARGANAS.—I have condensed the following paragraphs from a special report on the land tenures of

the 24 Parganás by the Collector, and dated 6th June 1873. The report was received too late for insertion in its proper place in the body of the foregoing Statistical Account. The tenures are divided into four classes, namely: (1) those held directly under Government; (2) subordinate tenures held by middlemen; (3) smaller sub-tenures created by middlemen; (4) rent-free tenures.

THE FIRST CLASS OF TENURES, or those held direct from Government, are seven in number, and are reported on by the Collector as follows:—

ZAMINDARI.—In ancient times, India was divided into a large number of petty principalities, each ruled over by its own prince. After the Muhammadan conquest, these princes were either left in possession of their estates on condition of paying a certain revenue to the paramount power, or were dispossessed. In the latter case, the Government appointed its own officers for the collection of revenue, and paid the former proprietors either by an assignment of land, or a percentage on the collections. The officers charged with the fiscal administration of large tracts of the country by the Muhammadan rulers were called *zamíndárs*, and the tract of country assigned to each formed his *zamíndárí*. The revenue divisions of the country were known by the name of *parganás*, *tappás*, *tarafs*, etc.; with *zamíndárs* placed over one or more of them. Up to the time that the East India Company obtained the *diwání* or financial administration of the country, the status of the *zamíndárs* was not well defined. With a view to put an end to this uncertainty, the British Government resolved on recognising the proprietary right of the *zamíndárs* to the lands comprising their *zamíndárís*, and made a Decennial Settlement with them in 1790, subsequently made permanent in 1793. The records of the Decennial Settlement in the Collectorate Office of the 24 Parganás, do not describe the nature and incidents of the *zamíndárí* tenure. The engagements taken from the parties with whom the settlements were made, simply bound them to pay to Government the entire collections from their *mahals*, less collection charges (*saranjamí*) and allowances for support (*musháhard*). The percentage of these charges and allowances was not generally stated. The papers show, however, that in some cases they amounted in the aggregate to as much as 15 per cent.

Regulations I. and VIII. of 1793 describe the *zamíndárí* tenure created by the Government of Lord Cornwallis in Bengal, Behar,

and Orissa. This was not simply an arrangement for facilitating the collection of the Government share of the produce of the land within those territories. Subject to certain limitations, these regulations conferred the proprietary right in the soil upon the *zamindárs*, and their tenure was defined to be a permanent transferable interest in the land, to be held at a fixed revenue under Government for ever. During the Muhammadan administration, the *zamindárs* exercised certain police powers, levied tolls, duties, and cesses, etc. When the country passed under our rule, most of these powers which the *zamindárs* had assumed or were invested with, were either modified or taken away entirely, and their duties were eventually laid down by enactment as follow :—

(1) That *zamindárs* should not in future exercise any judicial or police powers, but should merely assist the constituted police in the prevention and discovery of offences.

(2) That they should convey intelligence of the occurrence of heinous offences to the police, and of designs to commit the same, as well as prevent the construction of boats of certain descriptions used for purposes of robbery.

(3) That they should bear the expense of providing *dák* establishments for the conveyance of letters from police station to police station, and from police officers to Magistrates.

(4) That they should contribute towards the expenses of the construction and repairs of roads in their estates, and maintain embankments for the protection of their lands.

(5) That they should not collect any tax or internal duties.

(6) That they should neither do, nor allow to be done, acts prejudicial to the public revenue.

(7) That they should provide supplies at current *bázár* prices to troops on march, and afford facilities for crossing rivers, etc.

The incidents, therefore, appertaining to the *zamindári* tenure may be divided into four classes : the *first* relating to the preservation of peace in their estates ; the *second*, to the improvement of their estates ; the *third*, to the abstinence from certain acts injuriously affecting the public revenue ; and *lastly*, the performance of certain duties for facilitating the movements of the troops.

The great peculiarity of the *zamindári* tenure, and indeed of all saleable tenures in this country, is the liability to sale for the recovery of arrears of revenue, and the effect which such a sale has on the under-tenures and incumbrances created by the defaulting pro-

prietor. The auction-purchaser of a *zamindári* acquires it free from all incumbrances imposed upon it after its settlement, and the Collector points out that the sale renders void all such under-tenures, with the exception of those specially exempted by Sec. 37, Act XI. of 1859. With these exceptions, the purchaser is at liberty to annul under-tenures. This peculiarity in the *zamindári* tenure serves as security for the public revenue. The theory is, that under the common law of the country all land is hypothecated for the payment of the Government revenue assessed upon it; and the creation of mortgages or of under-tenures by the proprietor, as against the State or its grantee, is void. This theory applies also to the relationship existing between the *zamindár* and his tenants; and under its operation, persons under whom a cultivator holds his lands can of their own authority distrain crops for the realization of current arrears of rent. It is scarcely necessary to add, that while the sale law thus provides against the collusive creation of sub-tenures to the detriment of the revenue, the rent law of Bengal (Act X. of 1859) carefully secures all *bona fide* rights of the cultivators.

TALUK.—The difference between a *zamindári* and a *táluk*, consists in the manner in which each is created. It has already been observed, that during the Muhammadan rule a district was divided into a number of revenue divisions, and the superintendent over one or more of such divisions was called a *zamindár*. The unit in the revenue division was a *mauzá* or village, and such divisions comprised a larger or smaller number of villages, as the case might be. These divisions were known by various names, such as *parganá*, *dihí*, *taraf*, *tappá*, etc. The first was applied to estates containing a large number of villages; *dihí*, *taraf*, and *tappá*, to those containing a smaller number, though the latter is in this District sometimes applied to estates as large as a *parganá*. Even under the Muhammadan government, the *zamindárs* appear to have been in the habit of sometimes disposing of portions of their *zamindáris* by sale, gift, or otherwise, though this right could strictly be exercised only with the express sanction of the Government. Occasionally portions of *zamindáris* were seized and sold for the recovery of arrears of revenue, or of debts incurred by the *zamindárs*. The persons who obtained possession of these separated portions of *zamindáris* either paid their quota of revenue through the *zamindárs*, or direct to the *khálsá* or public treasury. The exactions, however, of the *zamindárs* soon obliged them to seek a separation from the parent estate, and to

obtain recognition as owners of distinct estates by the ruling power. The village or villages thus separated, and in respect of which an annual sum was payable directly to Government, were called a *táluk*. The rights, privileges, and responsibilities of such 'independent' *tálukdárs*, are exactly similar to those of *zamíndárs*; the difference between the estates being, as before stated, in their origin. There is no hard-and-fast rule prescribing the size of either a *zamíndárf* or a *táluk*. In the 24 Parganás, persons holding estates assessed at a revenue of £500 and upwards, are reported by the Collector to be usually called *zamíndárs*, and those assessed at a smaller sum *tálukdárs*. The number of the former in the District is returned at 79, and of the latter at 995.

RESUMED LAKHIRAJ TENURES.—*Lákhiráj* lands are holdings granted rent-free by the State or the *zamíndárs* as a reward for public services, to encourage learning or works of public utility, and to promote the establishment of religious and charitable institutions. These rent-free grants by the *zamíndárs* increased so rapidly, that the British Government, foreseeing the risk to the revenue which they involved, took an early opportunity of laying down certain conditions, under which alone the validity of such grants would be recognised, and of declaring its intention to resume all such as did not fulfil those conditions. With a view to mitigate the hardship which resumption proceedings would cause to the holders of these rent-free lands, the laws provided for their assessment on moderate terms. The Government takes as its share only fifty per cent. of the assets, and leaves the other fifty per cent. to the old proprietors. The laws also declare that the proprietors of these lands will enjoy the same rights and privileges in respect to the resumed lands, as *tálukdárs* do with regard to the lands within their *táluks*; the resumed *lákhiráj* tenure may therefore be considered as a species of *táluk*. As regards rent-free holdings under thirty-three acres or a hundred *bighás* in extent, Government has abandoned its right to the revenue from them in favour of the proprietors of the estates in which they are situated. The number of resumed *lákhiráj* tenures in the 24 Parganás is returned at 563. Particulars of the resumption proceedings will be detailed in a subsequent paragraph, when dealing with the fourth class of tenures.

TAUFIR ESTATES.—Under the terms of the Decennial Settlement, the *zamíndárs* were entitled to the rents and profits of all the waste

and uncultivable lands lying within the limits of their estates. At the time of the Settlement of 1790 and the following years, large unclaimed tracts of such lands were not brought under settlement, nor were they included within the limits of any estate. In course of time, these lands were reclaimed by the proprietors of the neighbouring estates, or by their tenants, and were parcelled out among them. When this became known, Government intervened, and asserted its right to a fair assessment on these lands, which, after formal resumption and settlement, generally with the neighbouring proprietors, were called *taufir*, or incremental estates. Under this name are also included islands or *chars* thrown up in large navigable rivers, the beds of which are not the property of individuals. These, according to established usage, are at the disposal of Government, and are separately assessed and settled as *taufir* estates. The incidents and peculiarities of this tenure are the same as those of the *táluk*, and the status of the parties with whom the settlement was made is similar to that of a *tálukdár*. Besides the *taufir* estates which are the property of Government, ninety-two are returned as held by private parties as *táluks*.

KHAS MAHAL.—Estates under the direct management of Government, held by it either as proprietor, or on behalf of a proprietor owing to his refusal to accept the terms of settlement offered, are called *khás mahals*. The twenty-four Parganás contains eighty-four such estates, which have come into Government possession in the following manner :—Thirty-three have been purchased by Government at sales for arrears of revenue, the old proprietors having given them up in consequence of the estates having for some reason or other become unprofitable. Sixteen have been formed out of such portions of lands acquired by Government for public purposes as were found to be no longer needed. Seven consist of lands acquired by Government by allowing remission of revenue to the proprietors, either owing to their inability to collect revenue from the parties in possession of them, or from the lands having been required for public purposes. Three are *taufir* estates, and eleven are resumed *lákhiráj* holdings, the parties entitled to take a settlement of them having declined to accept them on the terms offered. Five are *kháldári mahals*, consisting of lands used for the manufacture of salt, and since brought under settlement in consequence of Government having abandoned the monopoly of the manufacture. One is a *char* resumed by Government. Two are *patitábád mahals*, i.e. re-

claimed jungle lands, which are the property of the State. Three have been formed by the receding of the river. One is an escheat. One has been obtained under a treaty from the Dutch. One has been obtained under a treaty with the Muhammadan Government of Bengal.

The Government enjoys the same rights and privileges in the *khás mahals* as any private *zamindár* enjoys in respect to his estate. The *khás mahals*, formed out of surplus funds acquired for public purposes under the Land Acquisition Acts, require separate mention. The Government holds these lands free from all incumbrances, including tenant rights created before the acquisition, and all easements previously enjoyed with respect to them. In these estates Government has obtained a complete right to the land itself, and can deal with it in any manner it chooses. Of the eighty-four *khás mahals* in the twenty-four Parganás, sixty-seven have been farmed out, while the remaining seventeen are held under direct Government management.

IJARA OR FARM.—A Farm is a contract entered into with Government for a term of years for the collection of the revenue assessed on an estate. The Farmer or contractor agrees to pay to the State, as revenue, a somewhat smaller sum than the Government would receive if it managed the estate itself, and had to bear the cost of collection. The Farmer takes upon himself all the risks of collection, and agrees to pay to the Government a fixed sum, calculated according to the ascertained assets of the *mahal*. He has to give security for the due fulfilment of his contract, and binds himself to collect the revenue according to the *jamábandi* or settlement papers. He cannot transfer his Farm, or sublet it, without the consent of Government. He has at his disposal all the waste and untenanted lands in his *mahal*, and can grant temporary leases of them for terms not exceeding the term of his own contract with Government. He binds himself also to perform the ordinary duties of a landlord; as for instance reporting the occurrence of crimes to the police, and the supplying of whatever information is required by Government.

JANGALBURI TALUKS are described in Section 8 of Regulation VIII. of 1793. These tenures are given in consideration of the grantee clearing away the jungle, and bringing the land into a productive state. The leases give to the grantees, and their heirs in perpetuity, the right of disposing of their tenures by sale or gift, and exempt the holders thereof from the payment of revenue for a cer-

tain period, at the expiration of which they are subjected to a progressive rent. Such *táluks* are also known as *patitábádí* mahals, and are common in the 24 Parganás. Clearing *táluks* of this nature are now created in the Sundarbans for a period of 99 years, under the following conditions :—

- 1st. That one-fourth of the entire area covered by the grant shall be exempted from assessment for ever, as an allowance for uncultivable waste, collection charges, etc.
- 2d. That one-fourth of the area shall be brought under cultivation in 10 years, half in 20 years, and three-fourths in 30 years, from the date of the grant.
- 3d. That the entire area shall be enjoyed rent-free for 20 years.
- 4th. That, on the expiration of the rent-free period, the revenue shall be paid at progressive rates : *i.e.*, for the first 10 years at $\frac{1}{2}$ anna a *bighá*; for the next, at 1 anna; for the next, $1\frac{1}{2}$ anna; and for the remainder of the 99 years, at 2 annas a *bighá*. (A *bighá* is one-third of an acre.)
- 5th. That, on the expiration of the term of 99 years, the lands shall be subjected to a moderate assessment in perpetuity.

THE SECOND CLASS OF TENURES are those held by middlemen under superior landlords. They are twelve in number, and are described by the Collector as follows :—

(1) SHAMILAT TALUKS.—For the convenience of collection, the Muhammadan Government occasionally entered into engagements with certain small proprietors to pay the revenue assessed on lands through the *samíndárs* within the limits of whose estates their lands lie. The creation of these tenures was sometimes the work of the Government, and sometimes that of the *samíndárs*, who under the Muhammadan Government were, at first, at all events, little more than collectors of the revenue. With a view to prevent the dismemberment of the territorial limits of the revenue divisions of the country, and perhaps to conceal from the Government unauthorized transfers of land, the *samíndárs* frequently stipulated with the parties to whom they transferred portions of their estates, that they (the transferees) should pay the quota of revenue assessed by Government on the alienated lands through the *samíndárs*. These transferees were called *shámilát tálukdárs*, and their lands the *shámilát*, or conjoint, *táluks*. The *tálukdárs* enjoy the same rights and privileges, and are bound to perform the same duties with respect to their property, as the *samín-*

dárs are with respect to their *zamíndáris*; the chief difference being, that the names of the former are not recorded in the revenue roll of Government, and they therefore cannot pay their revenue direct to the public treasury. The rules of the Decennial Settlement did not allow these subordinate *tálukdárs* to obtain independent recognition by Government, and they have continued nominally subordinate to the *zamíndárs*. Unlike other subordinate tenures created by *zamíndárs*, they are, however, not liable to be cancelled when the principal estate is sold for the discharge of arrears of revenue. The *shámilát táluks* have been in existence since before the Decennial Settlement, and there are none of a later date; as, whenever transfers of portions of estates have since taken place, the transferees have taken advantage of the Regulations for the apportionment of the revenue, and thus secured an independent recognition.

Although the *zamíndár* cannot in any way interfere with the *shámilát táluks*, yet if such *tálukdárs* make default in the payment of their share of the revenue, the *zamíndár* can always compel them to pay by an action in court; and if he succeeds in it, the *táluk* can then, if necessary, be sold in execution of decree. The *shámilát tálukdár* is considered to be the proprietor of the land within his *táluk*; but as regards payment of rent, he is bound by the same rules which apply to dependent *táluks* created by the *zamíndár*.

(2) PATNI TALUK.—Punctuality in the payment of revenue was unknown during the Muhammadan rule. The great *zamíndárs* were often imprisoned for the realization of the arrears due by them; but there was no regular law under which their estates could be sold by the State in default of the revenue at the stipulated times. At the time of the Settlement of 1790, the British Government found it necessary to make certain regulations for the punctual payment of the revenue, in default of which the estates were liable to be sold. The landholders being unaccustomed to such strictness either in the payment of revenue or the collection of rents, many of them lost their property through the operation of these laws. At that time most *zamíndáris* contained large tracts of waste lands, which the landlords, for want of capital, were unable to reclaim. It soon became apparent to them, however, that unless they found means to improve their estates, they were in danger of losing them. Accordingly, they began to create permanent subordinate tenures, to avoid the risks of cultivation and collection, as well as for the improvement of their estates. In this way, one or more

villages were conveyed in perpetuity by the *zamindárs*, in consideration of a bonus paid down, and of an annual fixed rent. The *zamindárs* made over to the tenant their entire rights to all the lands, forests, wastes, and waters in these villages, together with all the easements which they themselves possessed. The rent reserved was always so fixed as to leave a margin of profit over and above the revenue payable to Government. The lease empowers the tenant to exercise all the powers, and obliges him to perform all the duties, of *zamindárs*. It also precludes him from seeking independent recognition, and stipulates for payment of revenue through the *zamindár*. These tenures are of the nature of dependent *táluks*, and are known by the name of *patní táluks*. They were first created in the estates of the Rájá of Bardwán, but they gradually extended over all the permanently settled Districts of Bengal.

Patní tenures could only be created by a proprietor who paid revenue immediately to Government. Regulation VIII. of 1819 was passed for defining the relative rights of the *zamindárs* and *patnidárs*. Under it the tenure can be summarily brought to sale twice a year for the recovery of the half-yearly instalments of rent, without a previous civil suit. The sale of a *patní táluk* for arrears of rent annuls all incumbrances that may have accrued upon it by the act of the defaulting *patnidár*, unless the right of making such incumbrances shall have been expressly vested in him by a stipulation to that effect in the written engagement under which the said *táluk* may have been held. A *patní táluk* is liable to be cancelled on the occurrence of a sale for arrears of revenue of the parent estate, unless it has been registered under the provisions of Section 38, Act II. of 1859. If under the rules contained in this Act it is specially registered, the *táluk* is secured against all auction-purchasers, including Government; but if only common registry is made, it is safe only against a private auction-purchaser. The registers in the Collectorate show that 18 *patnis* have been specially, and 68 commonly, registered under the provisions aforesaid.

(3) *ISTIMRARI, MUKARRARI, AND MAURUSI*.—These three names are now applied to the same description of tenure. They are all held at a fixed rent, and are hereditary and transferable. They are created both by the *zamindárs* and the *tálukdárs* under them. Permanent tenures existing from before the Decennial Settlement

are known by the name of *istimrári*. They are protected from cancelment on the occurrence of a sale for arrears of revenue. *Mukarrari* tenures are those held at a fixed rent, but which are not necessarily hereditary; *maurúsi* are those which are hereditary, but which are not necessarily held at a fixed rent. These distinctions in nomenclature are not, however, now observed, and the three terms are applied to tenures held at a fixed rent, and from generation to generation. In the construction of leases, the High Court looks not only to the literal meaning of the words actually used in drawing them, but also to the intention of parties. For example, the absence of any words in the lease showing that the tenure will descend from father to son, has been held not to prevent its being declared hereditary, if it be found to have actually been held by a successor to the original lessee on payment of the same rent to the superior proprietor. Similarly, if the rent payable by a hereditary tenant has not been modified at successive *samin-dári* settlements for revising the rents of the *mauzá* (or village), it has been held that his tenure is not only *maurúsi*, but also *mukarrari*.

These tenures are protected from cancelment on the occurrence of a sale for arrears of revenue of the parent estate, if they existed at the time of the Permanent Settlement, or have been duly registered under the provisions of the sale laws. Unlike *patni* tenures, *istimrári*, *mukarrari*, and *maurúsi* tenures can only be sold for the recovery of arrears of rent in execution of a decree. The purchaser at a sale for arrears of their rent acquires the under-tenure 'free of all incumbrances which may have accrued thereon by any act of any holder of the said under-tenure,' unless the right of making such incumbrances was expressly vested in the holder. The books in the Collector's office show that 80 of these tenures have been entered in the register for common registration of tenures under the sale laws, but none in the register for special registration.

(4) *IJARA* is an arrangement for the collection of rent from an estate or a number of estates, either for a term of years or in perpetuity. A permanent or *maurúsi ijára* resembles in its characteristics the *istimrári* or *maurúsi* tenure described above. An *ijára*, for a term of years, is of almost exactly the same nature as the tenure described under the head of "Ijára or Farm" at p. 267. When an *ijára* is registered under the sale laws, it is not liable to

cancelment on the occurrence of a sale of the parent estate for arrears of revenue. There is one *ijára* only of this description, and a very small number of *maurúsi ijáras*, in this District. Of these, three or four are in the Sátckirá estate, now under the Court of Wards. *Ijáras* are ordinarily given for a term of years, and of this class there is a considerable number in the 24 Parganás.

(5) A GANTHI is an under-tenure held immediately under a proprietor or dependent *tálukdár*. It is used in contradistinction to *korfá* or *shikmá* lands held under tenants. The word is very commonly used in the eastern part of this District. Although a cultivator holding land directly under the proprietor frequently calls it his *gánthí*, yet the word is chiefly used to denote large under-tenures held by persons who sublet to cultivators the whole or the greater portion of their lands.

It is difficult to trace the origin of this tenure. The word perhaps means 'assigned over,' or 'allotted,' and originally these large under-tenures appear to have been created by the *zamindárs* for the reclamation of waste lands; and hence in process of time every under-tenure held immediately under a proprietor of land or *tálukdár* came to be denominated a *gánthí*. This loose application of the word renders impracticable any description of its incidents and peculiarities. Some of them are *maurúsi* and *mukarrari* tenures, while others are in no better position than that of mere occupancy holdings. All *gánthís*, on investigation, will be found, however, to fall under one of the three following descriptions of tenures: (a) Permanent under-tenures held at a fixed rent; (b) Occupancy holdings at fair and equitable rates; (c) The holding of a middleman entitled under a special agreement, or by recognised custom, to hold his lands at the cultivators' rates, minus an allowance for risks and charges of collection and reasonable profits. According to the custom prevailing in this District, *gánthís* are transferable and heritable, and are held either at fixed or variable rates, according to the circumstances of each case. Their incidents and peculiarities depend on their individual legal status, and no separate description of them is necessary.

(6) THIKA.—The word *thiká* is very commonly used to denote all intermediate tenures in the southern part of the District. It is employed in the same sense as the word *gánthí* is used in the eastern parts of the District; no general description of its character is therefore possible, its legal incidents depending on the deed creating it,

or on the particular terms and conditions on which it is proved to have been held. *Thikás* are heritable, and the custom in the District permits *thikáddárs* to sell not only their entire *thikás*, but even detached plots of land included in them. It often happens that the *thikáddárs* not only sell specific portions of their *thikás*, such as one-fourth or a half share, but one or more plots of land comprised in them. The *zamíndárs*, as a rule, recognise these transfers on payment by the purchaser of a bonus, but no legal process exists for compelling them to give recognition if they insist on refusing to do so.

(7) JOT OR JAMA.—All simple cultivating tenures in the 24 Parganáas are known by these names. They include the holdings of the actual husbandmen, and in most cases are not in the hands of middlemen. The Collector has, however, deemed it convenient to describe them here. Some of these tenures are called *maurúsi* or *kadím*, and are held at a fixed rate of rent from before the time of the Permanent Settlement. These are transferable and heritable, and resemble in all respects the superior tenures known as *patní talúks*. Some of the *jotdárs* are cultivators with rights of occupancy, and who, having held their lands for more than twelve years, are only liable to pay rent at fair and equitable rates, and can only be ejected from their lands in execution of a decree for non-payment of rent at the end of the year. The Collector reports that, according to the custom of the District, a right of occupancy is both transferable and heritable; and that husbandmen with occupancy rights can create sub-leases. Ordinary cultivating leases granted by *zamíndárs* stipulate for the payment of a stated rent from year to year, without fixing any period for the termination of the lease. They contain covenants not to cut down trees, not to make excavations, or to grow crops which exhaust the soil.

Non-occupancy husbandmen are those who have not held the same lands at the same rent for twelve years. They are only entitled to leases at such rents as may be agreed on between them and their landlords. They are liable to ejectment without a suit in court, and cannot transfer their holdings without the permission of the *zamíndárs*. The Collector states, however, that the custom of the District does not recognise the authority of the *zamíndár* to eject a cultivator who has obtained a lease of the kind mentioned above, or whose name has been registered in the *zamíndár's* office as a *jamá*-holder. The use of this word is understood to confer a right to hold the

land as long as the stipulated rent is paid. The majority of the non-occupancy *jotdars* are called *utbandi* cultivators. They cultivate the *khámár* land of a village under a custom which does not even make it necessary for them to obtain the landlord's permission to enter on the land. According to this custom, the rates are fixed for the various kinds of crops grown, and the lands are held from season to season. In due time the *zamíndár* measures the land, and ascertains the quantity held by each squatter, and the particular purpose for which it is used. From these measurement papers the year's rent-roll is prepared, and rent is taken from the cultivators in accordance with this roll. As soon as the crop is gathered, the husbandman's connection with the land ceases, and he is not called upon to pay any rent for the time the lands lie fallow.

When a cultivator, instead of a money rate of rent, agrees to give a definite quantity of paddy per *bighá* for the land taken by him, it is called a *gulá jamá*. The *gulá jamá*-holders have the same rights and privileges as the other cultivators of their class who pay rent in money.

The *bhāgrá* husbandmen, or *ádhi bhāg jotdars*, are usually non-occupancy cultivators, who cultivate the lands for a term on condition of giving half the produce of their lands to the landlord as rent.

The two above-mentioned classes of cultivators are liable to pay their landlord damages at the market rate of the crops, if they neglect to give the stipulated quantity of produce to them at the time fixed for its delivery.

I may here notice one great peculiarity in the nature of these cultivating tenures. The *zamíndárs* and dependent *tálukdárs* are not bound to recognise the transfers of intermediate tenures so long as the transferees do not register their names in their offices. They look to the registered owners of the sub-tenures for payment of the rents due to them, and all suits for the recovery of arrears of rent are, as a rule, brought against them. In the case of cultivating tenures the rule is different; the landlords are bound to recognise the transfers, and they look for payment of rent to the party in actual possession of the lands, notwithstanding the failure of the transferee to register his name.

Another characteristic in which cultivating tenures differ from intermediate or non-occupancy tenures, is in their not being liable to cancelment on the occurrence of a sale for arrears of revenue of the estate in which they are situated; while the intermediate tenures are, with few exceptions, cancelled in the event of such a sale.

A third peculiarity of certain classes of cultivating tenures is, that there is observable in them a growth of rights by effluxion of time, such as can never happen in the case of intermediate tenures, which all originate in express or implied grants. Thus twelve years' possession of land by a cultivator confers on him a right of occupancy, in the absence of any express stipulation to the contrary. But an intermediate tenure-holder cannot acquire such a right simply on the strength of long uninterrupted possession.

(8) ZAR-I-PESHGI OR LAHONA TENURES are leases of lands, sometimes granted in consideration of an advance made by the lessee; and the lessor's right of re-entry is contingent on the repayment of such advance, either in money or by the usufruct of the land. When any rent is payable for the lands to a superior holder, the lessor either undertakes to pay it himself, in which case the entire produce of the leasehold goes towards the liquidation of the debt, or assigns over this liability to the lessee, when the net receipts only are appropriated by him in repayment of the loan. An arrangement of this sort is also sometimes made for the payment of interest accruing on a loan, without actually pledging any land as a security for the repayment of the principal sum advanced. This description of lease is frequently given in Subdivision Diamond Harbour, and within the last three years 209 of them were registered. These leases are sometimes created for a term of years estimated to be sufficient for the repayment of the loan; but if any portion of it remains due on the expiration of the term, the lessor cannot re-enter on the land without paying off the balance of his account.

(9) KHANABARI TENURES are leases of land granted for building purposes. Traders, artisans, and other non-agricultural classes of the community, generally hold these tenures, and they are very numerous in the 24 Parganás.

(10) CHAKDARI PATTAS.—A *chak* is a plot of land situated between well-defined boundaries. It may be of any size, and sometimes in the Sundarbans consists of thousands of *bighás* of land. In the Sundarbans, and estates bordering on them, these *chaks* are often leased out on a *jangalburí*, or reclamation tenure. The conditions are similar to those imposed by Government. The lease granted is of a permanent character, with a rent-free period, and then a rent fixed at progressive rates. The maximum rate is stated in the lease, and not left open, as in the cases of grants made by Government. The tenure is liable to forfeiture for breach of the clearance

conditions, and is held immediately under the *samíndár* or a grantee of Government. It is a saleable and a transferable tenure, and the *chakdár* undertakes to construct the necessary embankments for the protection of his *chak*, and to keep them in repair at his own expense when constructed.

(11) JALKAR JAMA.—In many estates, the right to the fisheries in the rivers passing through them has been settled in perpetuity with the proprietors; and besides these, there are frequently a large number of small lakes and canals in an estate, the fishery of which represents a considerable income. The practice usually is for the *samíndárs* to lease out the right to fish in them, in consideration of a rent either for a term or in perpetuity. These tenures are called *jalkars*. The holders are considered to have a right to enjoy the produce of the water, but to have no right to the bed of the rivers or channels in which they fish.

In the southern part of the District, where *áman* paddy is alone grown, and where consequently the lands are low and generally covered with water for at least four months during each year, the *samíndár* retains the right of leasing out to third parties the right to fish when the lands are submerged (although such lands are included in the tenures of husbandmen). These leases are called *bhám jalkar*.

Another class of *jalkar* is called *kuní jalkars*. A *kuní* is a pond or excavation in the fields. In the rainy season these become filled with the water drained from the rest of the field, and the right to catch fish in them is leased out and called a *kuní jalkar*.

(12) PECULIAR TENURES, of a permanent character, exist in Panchánnagáon and Baránagar, in the vicinity of Calcutta. They are of very old standing, and it is not known how they originated. The holders pay rent to Government at fixed rates. The tenures are saleable and heritable. They are now liable to be sold for arrears of revenue under Act VII. (B.C.) of 1868, as amended by Act II. (B.C.) of 1871. No laws define the incidents and characteristics of these tenures, which appear to me to have grown up through the sufferance of Government. They may therefore be called permanent customary tenures. Of these, there are 15,062 in Panchánnagáon, and 1061 in Baránagar.

THE THIRD CLASS OF TENURES consist of sub-tenures created by the middlemen holding the tenures enumerated above. They are six in number, as under: *Darpatní*, *Sepatní*, *Darmaurúsi*, *Dargánthi*, *Darijárá*, and *Shikmí* or *Korfá*.

The Collector thus describes these sub-tenures in the order in which they are given above:—It not unfrequently happens that *patnidárs* underlet their *táluks* in such manner as to convey an interest similar to that enjoyed by themselves in them. These *táluks* of the second degree are called *darpatnis*. They are tenures in perpetuity, and are heritable and transferable. The *darpatní tálukdárs* can in their turn create similar interests in their *mahals*, and the *táluks* of the third degree thus created are called *sepatnis*. Their holders enjoy the same immunities and privileges as *darpatnidárs*. These tenures are not voided on the occurrence of an arrear, but they can be brought to sale for the recovery of any arrears that may be due on them, in execution of a decree.

The *darpatnidár* has the right of staying the sale of a *patní*, under Regulation VIII. of 1819, by paying in the rent due to the *zamindár* by the *patnidár*. The amount so paid goes to the reduction of any sum that may be due to the *patnidár* by the *darpatnidár*; and if no rent is due by him, the advance becomes by operation of law a loan made to the *patnidár* from the *tálukdár* of the second degree, who is entitled to be put in possession of the *patní* so long as the amount advanced is not repaid with interest. This is a peculiarity exclusively belonging to the *darpatní* tenures, and the holder of no other subordinate tenure can make such a deposit with similar incidents attaching to it.

Darpatnis and *sepatnis* are created in consideration of premiums paid to the superior tenants, who entirely divest themselves of all connection with the *mahal*, and reserve to themselves only the payment of an annual sum, which is fixed with reference to existing assets so as to leave the lessor a margin of profit. *Darmaurúsi* is a tenure created by the *maurúsidár*, with rights and immunities exactly similar to those enjoyed by himself. *Dargánthis* are created by the holders of *gánthis*, and the title-deeds contain stipulations similar to those under which the *gánthidárs* hold the lands under the *zamindárs*. *Darijára* is a temporary lease granted by the *ijáradár*, under terms and conditions similar to those of his own. All these subordinate tenures fall in on the sale or cancelment, as the case may be, of the tenures of their granters.

The incidents of these tenures are similar to those of the tenures of the lessors as between them and their superior landlords; no separate description of these tenures is therefore necessary. Tenancies of small parcels of land held under *gánthidárs*, *thikadárs*,

and cultivating tenants, who derive their tenures immediately from the proprietors of lands or mufassal *tálukdárs*, are called *shikmí* or *korfá jots*. They are sometimes given for a term of years, and sometimes without any term being specified. They are usually taken for purposes of cultivation, but sometimes also as building sites. These tenures originate from the inability of the cultivators of the first degree to cultivate the whole of the lands engaged for by them, or, when they take leases of large tracts, to bring them under cultivation. The poorer and more ignorant classes often prefer to hold small tenures from other cultivators than to hold direct, as they are thus more likely to escape the extortion of the *zamíndár's* officers.

The *korfá* tenures are not ordinarily transferable, but they are frequently sold, and sometimes sublet, in this District; and although the leases are silent on the subject of inheritance, the tenures frequently descend from father to son without objection. On the occurrence of an arrear of rent, the superior holders sometimes sue for payment, and on obtaining a decree, apply for the sale of the tenure, though they are not strictly of a saleable nature. As regards the private transfers by sale above alluded to, whenever any such takes place, the superior tenant is by custom entitled to receive one-fourth of the purchase money; and if this be not paid, the transfer will not be recognised.

THE FOURTH CLASS OF TENURES consists of rent-free grants of land granted for religious or charitable purposes, or as a reward for meritorious service rendered to the State; and also of lands held by the proprietors in fee-simple.

THE LAKHIRAJ RENT-FREE TENURES are of very ancient origin in India. In former times it was the prerogative of the sovereign alone to create grants of rent-free lands. The Hindu law of the country gave the sovereign a share of the produce from every *bighá* of land; and under the native government grants were occasionally made of this share for the support of the families of persons who had performed public services, for religious or charitable purposes, for maintaining troops, etc. Such grants were called *bádsháhí*, or royal. In the course of time the great officers of the State and *zamíndárs* imitated the example of their sovereign, and made numerous grants of this description, under the pretext that the produce of the lands was to be applied to religious or charitable uses, but in reality in many cases for the personal advantage of the grantee, or with a view to its clandestine appropriation by the grantee in some way or other.

These were called *hukmî*. The grants were made either for life or in perpetuity. When the British Government obtained the *Dîwânî* of Bengal, Behar, and Orissa from the Mughul Emperor on the 12th August 1765, it acknowledged the validity of rent-free grants, whether regularly or irregularly made, provided the grantee had obtained possession prior to that date.

Bâdshâhî or royal grants were called by various names, such as *altamghâ*, *dimâ*, and *madadmâsh*. These were all grants in perpetuity. *Jâgîr* was also a *bâdshâhî* grant, but was given only for a life. *Hukmî* grants are distinguished by the name of *brahmottar*, *debottar*, *mahatirân*, etc. The perpetual and hereditary grants conferred on the holders the right to enjoy the lands for ever without payment of any revenue, or on payment of a quit-rent. They were alienable by sale, gift, or otherwise, and the grantees were looked upon in all respects as their proprietors. The word *lâkhirâj* signifies not assessed to the public revenue. The owners of such tenures have, however, been held liable to pay local cesses of general application. The proprietors of *lâkhirâj* lands are bound, in common with the **samindârs*, to give information of the occurrence of all heinous offences and unnatural deaths on their lands, as well as the resort to them of certain classes of offenders. They are also bound to assist the police in the prevention of certain offences against the peace. The duties of *samindârs* have been already described, and these apply generally to the *lâkhirâjdârs*. It is unnecessary, therefore, to recapitulate them here.

The following is the result of an examination of the registers of rent-free tenures in this District:—

Total number of tenures registered,	15,532
Deduct number of tenures of which no information is available in consequence of the destruction of registers by insects,	3,381
Balance,	12,151

Of these 12,151 tenures, suits for resumption were instituted in respect to only 961. Of these 961 cases, 215 were decided in favour of the *lâkhirâjdârs*, 350 were struck off for non-prosecution of its claims by Government, the rest were decreed in favour of Government. The following is an analysis of the 215 cases decided in favour of the *lâkhirâjdârs*. I have converted the local land measures into acres, at the rate of one acre to three *bighâs*, which is sufficiently exact for practical purposes.

Names of the Tenures.	Number released.	Quantity of Lands. Acres.
1. Debottar,	117	6,966
2. Brahmottar,	66	4,713
3. Pirottar,	8	42
4. Mahattrán,	15	922
5. Málik,	5	47
6. Aimá,	4	114
Total,	215	12,804

The 350 suits struck off were with regard to the following descriptions of tenures :—

Names of the Tenures.	Number released.	Quantity of Lands. Acres.
1. Debottar,	90	8,221
2. Brahmottar,	207	14,389
3. Mahattrán,	32	1,635
4. Pirottar,	9	467
5. Aimá and Málik,	12	532
Total,	350	25,244

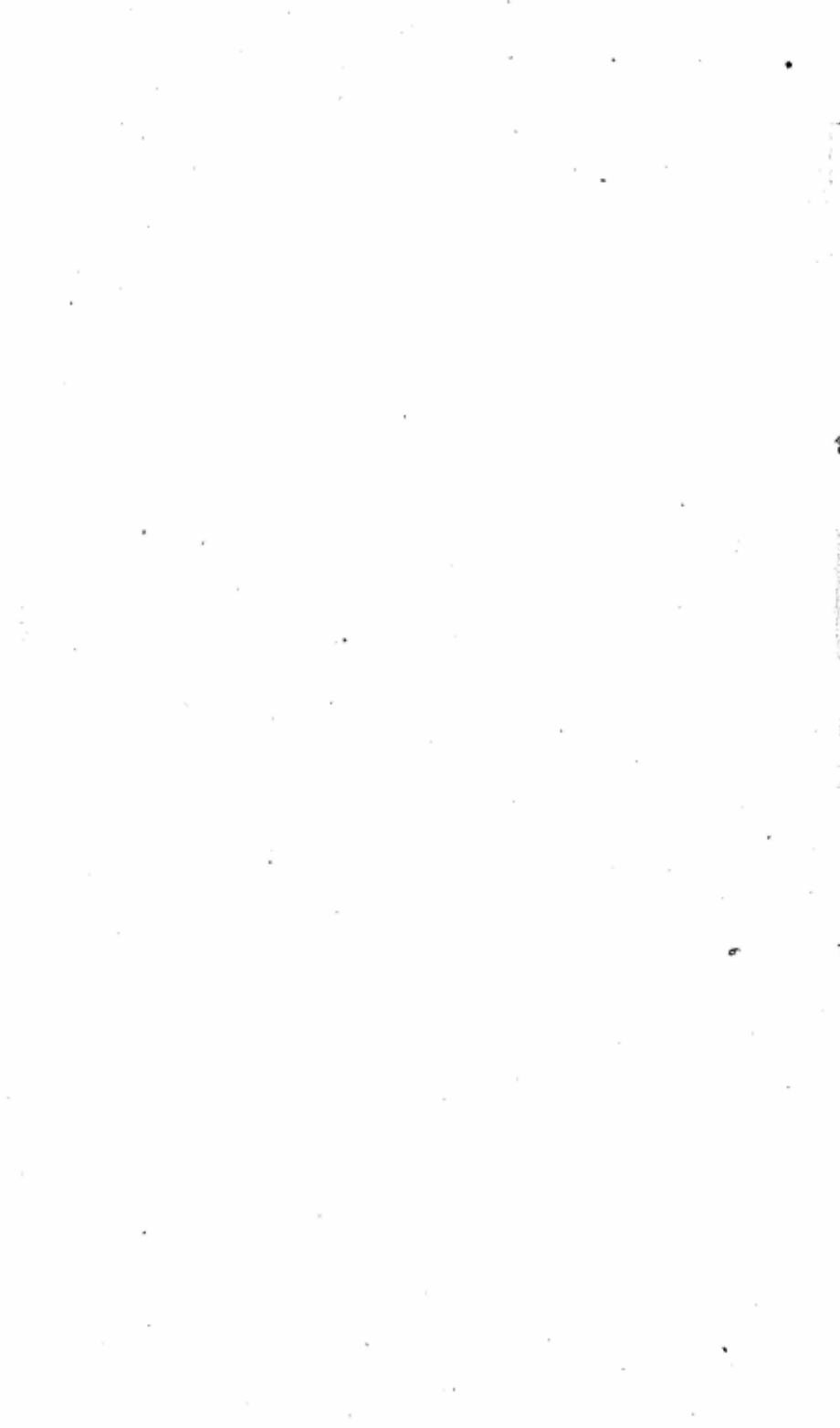
Deducting the 961 tenures from the total number, 12,151, there remain 11,190, in respect of which no steps were taken by Government for resumption, and the following is an analysis of them. I again convert the *bighás* into acres :—

	Number.	Quantity of Lands. Acres.
Debottar—or lands given for the worship of idols,	2,097	17,235
Brahmottar—or lands given for the support of Bráhmans,	6,546	73,407
Pirottar—or lands given for the worship of Muhammadan saints, etc.,	717	1,763
Khánábári—or building grants,	465	1,354
Mahattrán—or lands granted for the settlement of great men other than Bráhmans, or to enable private persons to excavate works of public utility, etc., e.g. the excavation of tanks, etc.,	1,236	6,129
Sirapá—or reward,	48	27
Britti—or maintenance allowances,	24	167
Málik—or grants to Muhammadans for support,	9	88
Bhátottar—or grants for the support of Bháts, who record genealogies,	6	15
Vaishnavottar—or grants for the support of the worshippers of Vishnu,	36	17
Aimá—or grants to Muhammadan charities, etc.,	6	33
Total,	11,190	100,235

The above is a brief description of the eleven kinds of *lákhiráj*

lands registered in this Collectorate. Besides the 3381 holdings of which no records exist, there are 11,755 registered grants, containing an area of 138,396 acres of land, or 216 square miles, that is, about one-thirteenth of the whole District including the Sundarbans. Of the 11,190 holdings with regard to the resumption of which no steps have been taken by Government, there is little doubt that some, at all events, have from time to time fallen into the hands of the *samindárs* of the villages in which they are situated, and now form portions of their estates. It is impossible to say without careful local inquiries to what extent this has been done. The completion of the road cess operations will, by showing the quantity of land in the possession of *lákhirájdárs*, throw some light upon this subject, but time must elapse before any information so acquired can be accepted as trustworthy.

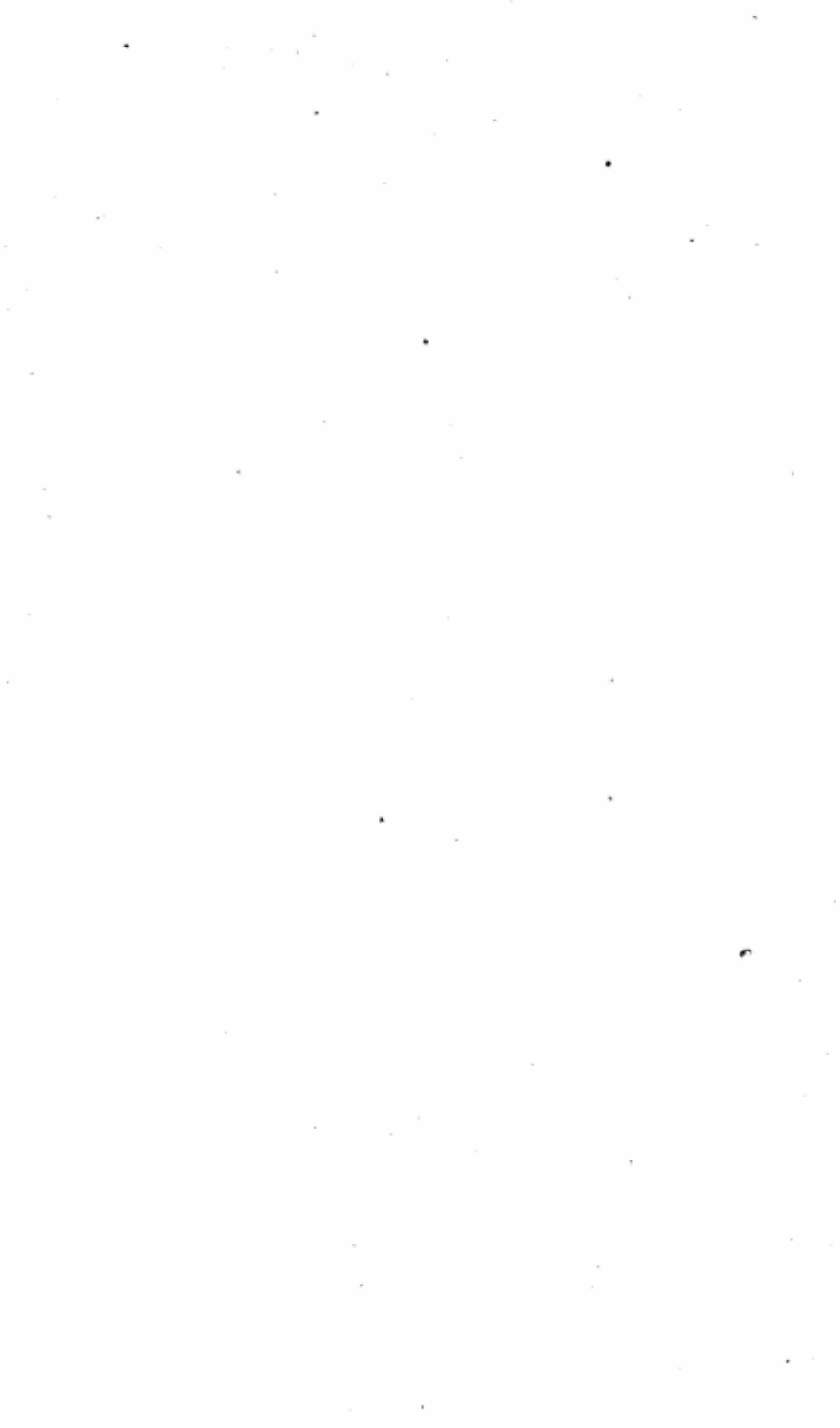
ESTATES HELD IN FEE-SIMPLE.—Under the rules for the redemption of petty estates, the revenue paid by 13 estates has been redeemed. These estates comprised an area of 300 acres, and paid a total revenue of £25, 5s. 3d. So far as the records in the Collectorate show, 27 estates, comprising an area of 54,936 acres, have been sold in fee-simple under the waste land rules. Under the rules for the redemption of petty holdings in Panchánnagáon, 243 tenures, paying an annual revenue of £126, 2s. 9d., have been redeemed by payment of £2149, 9s. 0d. These holdings contain an area of 2148 acres. These rules have now been in force for many years; and it may seem strange, that out of 15,062 *mál* holdings in Panchánnagáon, advantage should have been taken of them only to such a limited extent. But in many cases these holdings are in the possession of persons too poor to pay down a lump sum equal to their rent for 20 years; in others they are held jointly by several persons, all of whom are not willing to redeem; but making full allowance for both these causes, the number of redemptions remains remarkably small.



STATISTICAL ACCOUNT

OF

THE SUNDARBANS.



STATISTICAL ACCOUNT OF THE SUNDARBANS.¹

THE SUNDARBANS form the southernmost portion of the Gangetic Delta, and extend along the sea face of the Bay of Bengal, from the estuary of the Húglí on the west of the 24 Parganás, to the great river Meghná on the east of Bákarganj District, under which name the united waters of the Ganges and the Brahmaputra find their way to the sea. They comprise a vast tract of forest and swamp, returned at 5570 square miles by the Surveyor-General in 1871, and at 7532·5 square miles by the Commissioner of the Sundarbans in 1873. This discrepancy arises from the circumstance that, in the Surveyor-General's estimate, a part of the cleared and more or less cultivated land was included in the 24 Parganás, Jessor, and Bákarganj, to which Districts the Sundarbans belong fiscally. No information exists showing the separate population of the Sundarbans, these tracts being included in the Census Report of the adjoining Districts of the 24 Parganás, Jessor, and Bákarganj.

BOUNDARIES.—The Sundarbans have an extreme length along the sea face of the Bay of Bengal, from the Húglí to the Meghná, of about 165 miles; the greatest breadth from north to south being about 81 miles. They are bounded on the north by the permanently settled lands of the Districts of the 24 Parganás, Jessor, and Bákarganj; on the east and west respectively by the estuaries of the Meghná and the Húglí; and on the south by the Bay of Bengal.

¹ The following Statistical Account is chiefly compiled from the following sources:—(1) Four series of returns specially prepared for me by the Commissioner of the Sundarbans, dated 10th April 1873. (2) Mr. J. Westland's Report on the District of Jessor. (3) Colonel Gastrell's Revenue Survey Report on the Districts of Jessor, Faridpur, and Bákarganj. (4) Horsburgh's Sailing Directions, edition 1852 (reproduced verbatim where practicable). (5) Official Papers supplied by the Bengal Government.

JURISDICTION.—The Sundarbans do not form a separate District, with a Revenue, Magisterial and Civil Jurisdiction of their own. The Collectors of the 24 Parganás, Jessor, and Bákarganj exercise concurrent jurisdiction with the local Commissioner in revenue matters in the Sundarbans. Practically, however, the revenue work, with one exception, is performed by the Sundarbans Commissioner. The exception is, that the revenue of all Sundarban estates is paid into the several Collectorates named above, according as the lands are situated in the 24 Parganás, Jessor, or Bákarganj portions of the Sundarbans. The Magisterial and Civil Jurisdictions of these Districts extend into and include the Sundarbans. The office of Commissioner of the Sundarbans was first created by Regulation IX. of 1816, the primary object of the appointment being to ascertain how far the neighbouring landholders had encroached beyond their permanently settled lands and reclaimed the Sundarban forests, in order that such lands might be resumed and settled as revenue-paying estates. In 1819 the jurisdiction of the Commissioner was extended; and he was authorized, with the sanction of Government, to grant leases of forest lands within the tract belonging to Government. Since then, the principal duties of the Commissioner have been connected with the settlement and re-settlement of estates, granting leases of available forest lands, surveys, inspections, etc.; the land revenue, as before stated, being paid into the treasuries of the respective Districts on the north.

GENERAL ASPECT OF THE COUNTRY.—The Sundarbans stretch out as one vast alluvial plain, abounding in morasses and swamps now gradually filling up, and intersected by large rivers and estuaries running from north and south. These rivers are connected with each other by a network of branches; and the latter, in their turn, with each other by innumerable smaller channels which interlace in every direction. The Sundarbans may therefore be described as a tangled region of estuaries, rivers, and watercourses, enclosing a vast number of islands of various shapes and sizes. The cultivated tracts are situated along the northern boundary, except in Bákarganj, where some of the clearings extend almost down to the sea. Mr. Westland, in his valuable report on Jessor, thus describes the reclaimed Sundarban tracts in that District:—‘There are few or no villages, properly speaking, here; that which is marked in the map as a village is perhaps only an expanse of rich rice land, with a few houses, those of the cultivators, scattered here and there. Every-

thing is here subordinated to rice and to rice cultivation; in the forest clearings hardly a tree is left, and people live, not in villages, but far apart, among their rice fields. The *kháls* and rivers of the Sundarbans wind about among the rice clearings, and their course can be traced by the fringes of brushwood that line their banks. Farther south, nearer the sea, we find the primeval forest, impenetrable jungle, trees and brushwood intertwined, and dangerous-looking creeks running into the darkness in all directions.'

The general aspect of the Sundarbans gradually changes as one travels from west to east, from the Húglí towards the Meghná. The Kabadak river marks the official boundary between the 24 Parganás and Jessor Sundarbans; and the Baleswar or Haringhátá between the Jessor and Bákarganj Sundarbans. But the variations in the physical aspect, and in the value of lands, point to other natural divisions. About three-fourths of the distance from the Húglí to the Kabadak, the Jamuná river enters the Sundarbans. This river is connected with the Húglí at Kánchrápára, a station on the Eastern Bengal Railway within the 24 Parganás; and is also united with the Ganges by means of the Ichhámatí and Bhairab rivers. At Basantpur, near the police station of Kálíganj, the river bifurcates: the western branch, known as the Kálindí, joins the Ráimangal after a course of about twenty-five miles; the Jamuná proper also falling into the Ráimangal a few miles from the point where that river empties itself into the Bay of Bengal. Between the Húglí and the Jamuná or Kálindí, the streams which flow through the Sundarbans are for the most part salt-water rivers. Eastward of the Kálindí and Jamuná, as far as the Baleswar or Haringhátá, the water in the principal rivers is generally sweet during the rains, and continues so up to the end of March; while it is never so saline as in the rivers west of the Jamuná, which having no head streams, nor any connection with the Ganges, are salt throughout the year. The Baleswar or Haringhátá, and the rivers of the Bákarganj Sundarbans eastward of it, all flow from the Ganges, and contain sweet water during most seasons, down to within a short distance of the Bay of Bengal.

These physical features may be said to divide the Sundarbans into three distinct portions, viz.: (1) The land from the Húglí to the Jamuná and Kálindí rivers. (2) The tract between the Jamuná and the Baleswar. (3) From the Baleswar river to the Meghná. The land near the banks of the two great rivers, the

Húglí and Meghná, that is to say, in the 24 Parganá and in the Bákarganj Districts, lies comparatively high, with the ground sloping downwards towards the middle portion, comprising the whole of the Jessor and the eastern part of the 24 Parganá portion of the Sundarbans. This middle tract is low and swampy, and at no very distant period was doubtless one great marsh. Indeed, the maps of the old surveys conducted by Major Rennell and others, between 1764 and 1772, show a large tract of country between the Jamuná and the lower part of the Ganges as a morass intersected by deep creeks and watercourses.

The superficial aspect of the three divisions is what might be expected from their physical character. The belt of cultivated land from the Húglí to the Jamuná (*i.e.* the western division of the Sundarbans) is surrounded by large embankments to keep out the salt water; and as the land is comparatively high, and dry enough for habitation, it is dotted with small hamlets, or single huts surrounded by little gardens. In the marshy tract of the middle Sundarbans, between the Jamuná and Baleswar, miles of low-lying half-cleared land extend without a vestige of habitation; the cultivators who till this section never living on or near their fields. Throughout it, the water is tolerably sweet, and the fields are surrounded with lower embankments. Several estates situated in this part have considerably improved during the last 25 years, within the knowledge of the present Commissioner. They are situated on the highest lands of this tract, and are now dotted with peasants' huts. The Ganges appears to have almost completed its work of land-making in the third or Bákarganj Division of the Sundarbans, and now sends down a larger volume of sweet water into the Jessor rivers of the middle Sundarbans. These waters inundate the land from April to October, and gradually raise the level of the land by their deposits of silt. If no untoward event happens, the Commissioner reports he has little doubt that another quarter of a century will show a very marked improvement in the middle section of the Sundarbans. The third division, or the Bákarganj Sundarbans, between the Baleswar or Haringhátá and the Meghná rivers, affords a pleasant change from the hot and dry lands of the 24 Parganá, and the depressing and swampy atmosphere of the Jessor Sundarbans. The land being high, and the river water comparatively sweet, no embankments are here necessary to protect the crops. The soil, too, is richer than in the first two sections; and every well-

to-do peasant has his thatched hut and granaries, surrounded with a garden of cocoa-nut and betel-nut palms and other trees.

The forest tracts south of the limit of cultivation are dense, and almost impenetrable. In several allotments between the Húglí and the Matlá rivers, the jungle forms a low, thick brushwood. But isolated forest trees still tower here and there above the stunted timber, and indicate that the original forest was not different in this tract from the other portions of the Sundarbans. This tract was cleared by bands of salt manufacturers or *malangís*, who formerly plied their trade here. In all the other parts of the Sundarbans along the sea face the timber is large, but generally with an undergrowth of low brushwood. This belt of forest serves as an admirable breakwater against the ocean; and in the recent cyclones of 1869, which were accompanied by storm-waves, it broke the force of the tidal wave before the inundation reached the cultivated tracts, and thus prevented a great destruction of life and property. On the outer islands, and on parts of Rabnábád island, where the forest once ran down without a single clearing to the water's edge, a belt of trees has been carefully preserved by the cultivators as a breakwater, varying in depth according to the exposure of the situation.

A further protection to the people and cultivation in the cleared tracts, consists in the fact that the coast itself is higher than the level of ordinary high tide, and that in the Eastern Sundarbans a line of sand-hills has been formed along the sea face. Colonel Gastrell, the Revenue Surveyor, makes the following remarks on this subject:—'Approaching the sea, the general level of the surface of the soil rises very gradually, until, reaching the outer islands, it is above ordinary high-tide level. This is caused by the silt, which during the south-west monsoon, and especially during the months of May and October, is deposited over these islands by the heavy swell, which at that season, coming in from the Bay charged with earthy matter stirred up from the flats outside, flows for several miles inland, and floods the most exposed islands. To the extreme east, beyond the Haringhátá river on the open coast of Choplí in the Bákarganj Sundarbans, and beyond it again, on the still more exposed coasts of the Rabnábád islands, this elevation is, fortunately for the inhabitants, much more marked and determined. Here nature has raised a line of sand-hills, varying from twenty to sixty feet in height, which present an impassable breakwater to the waves. During the great cyclone of 1864, a similar line of sand-

hills on the Midnapur and Hijili coast protected that portion of the country from the effect of the storm-wave, the effects of which were so disastrously felt, and caused such frightful and widespread destruction over the country as far as Kailá ghát on the Rúpnaráyan, and Achipur on the Húglí, and between it and the Matlá. On the sea-coast of Bengal, the rapid vegetation soon tops the sand-hills with grass, and stops the rapid progress that they would otherwise make towards the interior of the cultivated country. Those on the south of Rabnábád island are covered with a thick growth of trees ; but whether these grow spontaneously, or were planted by the inhabitants, I was unable to learn. On the mainland at Choplí, on the other side of the Rabnábád channel, however, the dunes are topped with small bushes and grass, and have no trees growing on them ; whilst beyond them, inland, and on the other side of a grass sward, varying in breadth from a quarter to half a mile, rises a forest of gigantic trees. These sand formations only exist on such parts of the coast as have been cleared of forest, or where none has yet made its appearance.

SUBSIDENCE OF THE COUNTRY.—Before I pass from the physical aspects of the Sundarbans, it may be well to reproduce the following paragraphs from the Revenue Survey Report of Colonel J. E. Gastrell, showing that a remarkable depression has at some time taken place in the general levels :—‘What maximum height the Sundarbans may have ever formerly attained above the mean tide level is utterly unknown ; that they ever were much higher than at present is, I think, more than doubtful. But that a general subsidence has operated over the whole extent of the Sundarbans, if not of the entire delta, is, I think, quite clear from the result of examination of cuttings or sections made in various parts where tanks were being excavated. At the village of Khulná, in the Jessor District, about twelve miles north of the nearest Sundarban lot, at a depth of eighteen feet below the present surface of the ground, and parallel to it, the remains of an old forest were found, consisting entirely of *sundri* trees of various sizes, with their roots, and lower portion of the trunks, exactly as they must have existed in former days, when all was fresh and green above them ; whilst alongside them lay the upper portions of the trunks, broken off and embedded in a thick stratum of old half-decomposed vegetable mould nineteen inches in depth, from which, when first exposed, leaves, grasses, and ferns could readily be separated and detached. Below this were

other thinner strata of clays and vegetable mould corresponding to the Calcutta peat, whilst above was a stratum of argillaceous sand passing into stiff blue clay containing numerous shells. One of the trees was found projecting far into the upper stratum of blue clay. Many of the trees were quite decomposed, whilst in others the woody fibre was nearly perfect.'

That this subsidence of the surface of the ground is not confined to the Sundarbans, seems to be confirmed by the fact that stumps of *sundri* trees were found at Siáldah, Calcutta, at various levels down to a depth of thirty feet, or ten feet below the peat. The Meteorological Reporter to the Government of Bengal comments as follows upon these submerged strata:—'The point of interest in the Siáldah section is the occurrence of tree stumps *in situ* at the depth of thirty feet, and the evidence afforded thereby of a general depression of the delta. The trees in question, specimens of which I submitted to the Superintendent of the Botanical Gardens, were pronounced by him to be *sundri*, a species the range of which, as regards level, is restricted to from two to about ten feet below high-water mark. It grows only on mud, or where the surface is not too frequently flooded to allow of the growth of grass; but, at the same time, it requires that its roots be exposed to the air for at least several hours of each tide. It is evident, therefore, that the trees at Siáldah could not have grown at the level at which they are now found, but that, unless low-water level in the Húgli be eighteen or twenty feet above that of the outer Sundarbans (where the *sundri* now grows), there must have been a depression of the land surface to a depth of several feet since they grew. . . . I think, therefore, we may safely infer, remembering the range of the *sundri*, and that it never grows to within six or eight feet of the lowest tide levels, that there must have been depression of land to not less than eighteen or twenty feet since the trees grew, the stumps of which are now found at the bottom of Siáldah tank. Hence the tree stems at the bottom of the Siáldah tank are $30 - 16.49 = 13.51$ feet below the mean level of neap low tides.

'If at Fort William, Calcutta, the wood found above and below the peat bed be *in situ*, as I think most probable, there must have been a depression at this spot of not less than forty-six to forty-eight feet; but whether the two land surfaces thus indicated were contemporaneous, and the relative depression consequently unequal to the extent indicated by these figures, the evidence before us is, I think,

insufficient to establish. From these facts I infer an average depression of the Gangetic delta of eighteen or twenty feet since the land surface existed, which is marked by the *sundri* trees *in situ*. It is noteworthy that the trees, in all the sections I am acquainted with, are restricted to a vertical thickness of from eight to ten feet, and that the strata above, though frequently full of fragmentary plant remains, and sometimes fresh-water shells, show no indications of former land surfaces. This indicates not only the uniformity of the depression, but also that it was everywhere more rapid than would be compensated for by deposition of sediment.

'Again,' says Colonel Gastrell, 'in the *Calcutta Review*, a writer on the same subject thus expresses himself: "If we consider the unsubstantial nature of the foundation of the Sundarbans, which, at a distance of only 120 feet from the surface, consists of a bed of semi-fluid mud 40 feet in thickness, and then remember the terrific convulsions that have at different periods shaken the delta to its deepest foundations, we must not be surprised to find that the liquid mass, unable to support the superincumbent weight, has repeatedly bulged out seaward, reducing the level of the delta, submerging whole forests, together with their fauna and flora. That forests now lie under the Sundarbans, we have seen with our own eyes. In excavating a tank at the new town of Canning, at the head of the Matlá, large *sundri* trees were found standing as they grew, no portion of their stems appearing above ground: their numbers may be imagined when we state, that in a small tank only thirty yards across, about forty trees were exhumed ten feet below the surface of the country, their timber undecayed, showing that no very great period of time has passed over their submergence. If the present level of their roots could suddenly become the level of the country, the whole Sundarbans would be under water. At a lower level than these trees, beds of a peaty mass composed of decayed and charred wood are pierced in Calcutta, Húglí, Dum-Dum, and elsewhere, at a depth varying from eight to eighty feet."

With regard to the cause of the subsidence, Colonel Gastrell reported as follows:—"The general depression may have been caused partially by the continually increasing weight of the superincumbent earth and forest; but the argument in favour of its not being wholly so, put forth by the Meteorological Reporter, appears to me incontrovertible. It is the more probable that it was caused suddenly, during some great earthquakes; and the fact of all the

trees being, as a rule, broken off short, and none being found standing at Khulná or Siáldah, might in that case be accounted for by the enormous wave that such a subsidence would have rolled in from the Bay over the Sundarbans, destroying all in its path. Or, supposing the subsidence not to have been general over the whole tract at first, and only sufficient to have submerged the roots below low-tide level, and so killed them, all would have dried up as they stood, and succumbed to some one of the cyclones that must have subsequently swept over the tract. The latter assumption seems likely, because, whilst at Khulná and Siáldah the trees were all broken short off close to the ground, at Matlá, which is situated between these places, they are said to have been found intact and unbroken, which could not have been the case had a great wave, caused by the sudden subsidence of the country, swept in from the Bay over the sinking forests; in that case, Khulná, Matlá, and Siáldah, supposing the submergence general, would have been exposed and suffered alike, and the trees would have been equally decomposed in all places. The fact of their not being so, seems to clearly show that the subsidence at Khulná was prior to that at Matlá, as in the first place the trees were mostly decomposed, while in the second they were not so. All is pure conjecture, however, and the causes may have been very different.' An account of the Sundarban clearings, with mention of ancient ruins and sites, indicating the existence of a population in parts of the Sundarbans which are now utterly uninhabited, will be found in subsequent sections of this Statistical Account.

RIVER SYSTEM OF THE SUNDARBANS.—It is impossible to give a detailed, and at the same time an intelligent, account of the river system of the Sundarbans. The whole country is one network of rivers and watercourses. The great trunk channels enter the Sundarbans from the north, and are connected by innumerable distributaries, which, after endless bifurcations and interlacings, unite into large estuaries falling into the Bay of Bengal. The principal of these arms of the sea, proceeding from west to east, are: (1) the Húgli, (2) Sattarmukhí, (3) Jámirá, (4) Matlá, (5) Bálgáduní, (6) Guásubá, (7) Ráimangal, (8) Málanchá, (9) Bara Pángá, (10) Marjátá or Kágá, (11) Bángará, (12) Haringhátá or Baleswar, (13) Rabnábád channel, and (14) the Meghná river. A full description of the Húgli, its approaches, navigation, etc., will be found in my Statistical Account of Calcutta. I condense the following account

of the Sundarbans estuaries chiefly from Captain Horsburgh's 'Sailing Directions' (London, 1852), reproducing his own words wherever possible.

THE MATLA OR RAIMATLA RIVER, situated about thirty miles eastward of Sagar island, separated from the Jámirá river by Balcharí island and flats, is above a league wide at the entrance, the channel leading in a northerly direction. The depths at the entrance are nine or ten fathoms. The southern extremity of the land, on the eastern side of the entrance, is situated in $21^{\circ} 32'$ north latitude, having a very shoal bank extending from it a great way to seaward. The river splits out into several distinct sets of branches at different distances from the sea; the westernmost of which extends to the salt-water lake near Calcutta, and contains never less than three fathoms of water. Captain Horsburgh states that a vessel of considerable size might, with the assistance of a boat ahead to sound, proceed as far as Tárdaha, a village near the salt-water lake. The main stream of the river is easily navigable as far as the town of Matlá or Port Canning, situated about fifty or sixty miles from its mouth, and which is connected with Calcutta by a line of railway. The town and port of Canning was originally established with the intention of creating an auxiliary port to Calcutta by a mercantile company, with the assistance of Government. The effort, however, was unsuccessful, although numerous vessels of large tonnage visited the port, and satisfactorily proved the navigable capabilities of the river, and it is now (1873) practically abandoned as a seat of maritime trade. The Government moorings have been taken up, and the port officially declared closed. An account of the history of the Port Canning Company, and the attempt to establish a subsidiary harbour to Calcutta, on the banks of the Matlá river, will be found in my Statistical Account of the 24 Parganás (pp. 91-98 of this volume). On the western side of the entrance to the Matlá river is Balcharí island, separated from the mainland by a narrow creek.

BANGADUNI RIVER, the next to the eastward of the Matlá, and about two leagues from it, is a small river, but with comparatively deep water at its mouth, the course of the channel to the sea being about south-south-east. It takes its name from an island which separates its entrance from the Guásubá river, the next in succession to the eastward. A vessel of considerable burden might pass to the northward of Bángáduní island, and moor between it and a small island in the passage, sheltered from all winds.

GUASUBA RIVER is of considerable size, but the most difficult to enter of any on the coast, on account of the bending channel at its mouth. A vessel, to enter it, must bring the middle of the land on the east side of the river to bear north, and steer directly in for it till near the shore; she ought then to steer to the westward until close to Bángáduní island, from whence the channel takes a fairly straight direction to the north.

THE RAIMANGAL ENTRANCE, which is situated about twelve miles to the eastward of the Guásubá river, receives, about six miles from the sea, the united streams of three rivers, the Háriábhángá being the westernmost, the Ráimangal river next, and the Jamuná the easternmost. The point of land on the west side of the entrance is situated in $21^{\circ} 37'$ north latitude, with a depth of five or six fathoms in the channel close to it, and with from ten to twelve fathoms inside towards the Háriábhángá river. From the point to seaward the depths decrease gradually to four fathoms in the western channel, the outer part of which is separated from the Guásubá channel by a sand which stretches out from the land between them. The eastern channel leads directly to the entrance of the Ráimangal and Jamuná rivers, having a sand between it and the western channel, with deep water inside. Captain Horsburgh recorded that this was one of the most considerable openings on the coast, and formed a good harbour; but the edition of his book published after his death, states that two considerable reefs of breakers have formed on the western side of the channel leading to these rivers, situated respectively at five and ten miles from the land.

THE MALANCHA RIVER, situated from four to six miles eastward of the Ráimangal estuary, has a channel running to seaward in a south-south-westerly direction, with a depth of six or seven fathoms near the land, decreasing to three and a half or four fathoms. A few miles farther to the eastward is the Bara Pángá river, having its channel separated from the former by Pátní island. An extensive reef or flat stretches out three and a half or four leagues from this island, on which the ship *Falmouth* was lost in 1766.

Due south from the Ráimangal and Málanchá rivers is the 'Swatch of No-ground.' This consists of a great natural depression or hole in the Bay of Bengal; and I take the following description of it, and the account of its probable formation, from Mr. J. Fergusson's paper on 'Recent Changes in the Delta of the Ganges,' published in the Quarterly Journal of the Geological Society

for August 1863 :—‘The sides of this remarkable depression or hole are so steep and well-defined, that it affords mariners the best possible sea-mark ; the lead suddenly dropping, especially on its western face, from five and ten, to two and even three hundred fathoms, with *no ground*. It seems impossible to ascribe this sinking to volcanic action, inasmuch as we know that no violent convulsion has taken place in Lower Bengal during the last two hundred years, such as could have caused the chasm ; and it is not conceivable that so large and so sharply defined a depression could have existed in so muddy a sea for even a fraction of that time, without being obliterated or smoothed over, unless there was some tidal or fluvial action always at work tending to keep it open. Nor does it appear difficult to explain where this action is. If we turn to the authorized chart of the mouths of the Hugli, we find the following description of the action of the tides on that side of the delta : “The tides in the channels have a rotary movement with the sun ; first quarter flood W.N.W., round by N. to the last quarter E.N.E., to first quarter ebb E.S.E., round by S. to the last quarter W.S.W.” The same description applies to those on the other side, with the difference that the larger portion of the tidal wave comes from the eastward, following the course of the sun. This circle is considerably larger than the other one. The action is, in fact, strictly analogous to that of the phenomenon known as the *bore*, which exists, to a greater or less extent, in all funnel-shaped tidal estuaries. The flood tide, coming up the contracting Bay from the southward, is accelerated on the shelving shore on either hand ; and reaching the face of the delta at its eastern and western extremities before it touches the centre, this rotary motion ensues. The consequence seems to be, that the two circular tides, meeting somewhere in the centre of the Bay, must do one of two things—either they must throw up a bar or spit between them, or they must scoop out a depression. The first would be the action of two rivers, the velocity of whose currents was diminished or stopped by contact with the ocean. The latter seems the probable action of two tides, whose motion is continuous and uniform. It is quite reasonable to assume that the action of these tides might not have sufficient force to scoop out such a canal as this, if they found the delta perfectly formed and uniform across the whole head of the Bay ; but as the tides certainly existed before the delta had been formed by the deposit of the silt of the rivers, there is no

reason for doubting that their daily action is quite sufficient to sweep out and keep clear any channel which may be necessary for the efflux of these waters; and such, I feel convinced, is the true explanation of the phenomenon.' In dimensions, the 'Swatch of No-ground' extends nearly north by east from 21° to $21^{\circ} 22'$ north latitude; five leagues in breadth, with its northern extremity about five leagues from the land, and its western edge about eleven or twelve miles eastward of Ságar Sand. The interior of this basin has not yet been sounded, but on its northern edge the depth of water is about thirteen fathoms, decreasing to three fathoms towards the land; the other parts of its circumference show a general depth of twenty to forty fathoms.

MARJATA RIVER, situated two and a half or three leagues to the eastward of Pátní island. It has a wide entrance, with the channel stretching from the land on the east side nearly south by west, and shoaling gradually from the land to three or three and a half fathoms outside. About four or five miles inside the entrance of the river, two islands, called the Párbhángá islands, are situated, on the southernmost of which there is said to be a tank of fresh water. On the reefs bounding the channel leading to this river, in about $21^{\circ} 30'$ north latitude, the ship *Berkshire* was lost in 1771.

THE BANGARA RIVER, situated about ten miles east-north-east from the Marjátá mouth, is a much smaller stream. The channel stretches south-easterly from the point of land on the west side, with a depth of from three to four fathoms, decreasing outside to two and a half or three fathoms.

THE HARINGHATA, the next large river to the eastward, is situated about fifteen miles north-east of the Bángará, and about a hundred miles eastward of Ságar island. The river has a very spacious entrance about nine miles wide, between the two great banks or shoals which form it, and which project from the land on each side of the entrance for several leagues to seaward, having about three or three and a quarter fathoms of hard ground on their extremities, which gradually shoals to two and one and a half fathoms farther in towards the land. These flats protect the entrance, and act as breakwaters to the swell. On the bar at the mouth there is seventeen feet of water at low tide. The port of Morrellganj is situated on a branch of this river, the Pángásí, about fifty or sixty miles from the Bay of Bengal. Large ships navigate the river as far as Morrellganj; and further details as to its channels

and their depth, with the land-falls for ships making for the river, will be found in my description of Morrellganj, contained in my Statistical Account of Jessor District.

THE RABNABAD CHANNEL is the next river to the eastward, with a large island of the same name at its mouth. The southern extremity of Rabnábád island is situated in about $21^{\circ} 50'$ north latitude, about eighteen or twenty miles to the eastward of the Harin-ghátá entrance. There is a channel on each side of the island. The westernmost channel is narrow, but is thought to contain three or three and a half fathoms of water; the eastern channel is supposed to contain nearly the same depth, but shoal water extends for a long way to seaward. To the east and north-east of Rabnábád is a group of islands known as the Domanick (*Dhanmdnik*?) islands.

THE MEGHNA ESTUARY.—The next and last great channel on the sea face of the Sundarbans is the Meghná estuary, formed by the united waters of the Ganges and the Brahmaputra, and running along the eastern Sundarban boundary. Several islands and sand-banks split the mouth into numerous channels of approach. A further description of this river, with the tremendous 'bore' which rolls up it from the sea, will be found in my Statistical Account of Bákarganj.

I have now enumerated all the principal rivers and estuaries falling into the Bay of Bengal from the Sundarbans; and the following remarks by Captain Ritchie on the general character of the sea-coast of the Sundarbans between Ságar and Chittagong, are quoted from Captain Horsburgh's 'Sailing Directions':—'Every navigator proceeding to this coast, or being driven towards it by accident, ought to remember that the whole of it, when first seen from a ship at sea, has the appearance of a range of low islands covered with trees, and that the ground between the ship and them is a sloping bank, with very little water on it near the land. Also that the bank is cut through by a channel between each island; that these channels are variously situated, having each a different course, but that all have a soft bottom, with an increasing depth of water towards the land. When the coast can be seen from the deck, the depth of water is in general about three fathoms at low water, and very few places have much more or less; the bottom at this distance is mostly stiff ground. If a ship be in a channel, as she draws nearer the land the ground will become very soft, with an increase of depth. If not in one, the ground will suddenly become very hard, and the

depth decrease. Should this be the case, she ought immediately to haul to the eastward or westward, as the wind may permit, until the ground becomes soft, and there is no doubt that the depth will increase at the same time. Whenever the ground is found to be quite soft, a ship may steer for the opening without fear; as she enters it, what appeared to be an opening between islands, will be found in reality to be the entrance of a river.'

THE OTHER LARGE RIVERS of the Sundarbans, and which are all connected with some of those above mentioned, are as follow:—(1) The Passar, (2) Bishkhali, (3) Thakuran, (4) Kabadak, (5) Hariabhanga, (6) Kholpetua, (7) Ichhamati, (8) Sibsá, (9) Bhadrá, (10) Bholá, (11) Buriswar, (12) Andharmánik, and (13) Bahádur. These rivers are all navigable throughout the year, by native boats of four tons burden or upwards; and most of them have been already described more or less fully in my Statistical Accounts of the 24 Parganas, Jessor, and Bakarganj, according to the respective Districts to which they geographically belong. The minor rivers and streams are innumerable. Scarcely any changes are perceptible in the courses of the Sundarban rivers as they near the sea; but the work of alluvion and diluvion goes on rapidly among the islands and sand-banks at their mouths, especially upon the Meghná, where tracts of land or *chars* are cut away from one spot and added to another almost every year. The banks of the rivers are alternately abrupt or sloping, according as the current strikes: *i.e.* the bank at which the force of the tide is greatest, is abrupt; while the other, where the current is weakest, is sloping. Except in the cleared tracts, the banks are covered with jungle down to the water's edge. All rivers of the Sundarbans have a clayey bed, and all are affected by the tide. The only Sundarban estuaries known to have a '*bore*,' are the Húgli on the eastern, and the Meghná on the western boundary. None of the rivers are fordable, nor are any of them utilized for turning machinery. No lakes or canals exist within the Sundarbans. The Commissioner reports to me that he has no means of ascertaining the annual loss of life in the Sundarbans from drowning. He thinks that, notwithstanding the innumerable large and dangerous rivers, few such cases occur, as every one knows how to swim, and the people seldom venture out when the weather threatens a storm.

RIVER TRAFFIC.—Nearly all the traffic from the eastern Districts to Calcutta is carried on by boat routes through the Sundarbans,

the lines of route being nearly the same now as they were a hundred years ago. Two routes are commonly followed, one known as the inner passage, and the other as the outer passage. [See my Account of the 24 Parganás, pp. 32, 33.] The outer passage is principally adopted in the cold season, when the rivers in some places do not afford sufficient water for large native cargo boats of fifty or seventy tons burden; but as it passes through a tract uninhabited in many parts, it is avoided by boats which can take the northern route. Part of every journey has to be made up certain streams with the flood, and part down other rivers with the ebb; the speed of the voyage depending upon how far the boatman succeeds in catching the ebb and the flood. There is also a steamer route through the Sundarban rivers, which is followed by the river steamers to and from Calcutta and Dacca and the Assam Tea Districts. This line passes farther to the south than either of the boat routes. Steamers from Calcutta proceed down the Huglí, entering the Sundarbans at Channel Creek, and passing along the southern rivers as far as Morrellganj, where they leave the Sundarbans, and proceed up the Madhumati and Garai rivers to Goálánda in Faridpur District.

MARKETS.—There are no river-side towns in the Sundarbans, but several river-side trading villages are situated on the border between the settled Districts to the north and the Sundarbans on the south. Periodical markets are regularly held at these villages, to which the cultivators bring their rice for sale, and where they purchase in return their little home stores and necessities. The principal of these are Básrá and Basantpur on the northern boundary of the 24 Parganá Sundarbans, and Chándkhálí, Morrellganj, and Khulná, near the Jessor Sundarbans. A description of one of these market villages will apply to all, and the following account of the principal one, Chándkhálí on the Kabadak river, is extracted from Mr. Westland's District Report on Jessor:—‘Of these villages the chief is Chándkhálí, and Monday is the market (*hát*) day; convenience of trade causing that only one day in the week, instead of two, should be set aside as market-day. If one were to see Chándkhálí on an ordinary day, one would see a few sleepy huts on the river-bank, and pass it by as some insignificant village. The huts are many of them shops, and they are situated round a square; but there are no purchasers to be seen, and the square is deserted. On Sunday, however, large native crafts come up from all directions, but chiefly from Calcutta, and anchor along the banks of the river and of the

khál, waiting for the market. On Monday, boats pour in from all directions laden with grain, and others come with purchasers. People who trade in eatables bring their tobacco and turmeric, to meet the demand of the thousand cultivators who have brought their rice to market, and who will take away with them a week's stores. The river, a large enough one, and the *khál* or creek, become alive with native crafts and boats, pushing in among each other, and literally covering the face of the water. Sales are going on rapidly amid all the hubbub, and the traders and merchants are filling their ships with the grain which the husbandmen have brought alongside and sold to them. The greater part of the traffic takes place on the water; but on land too it is a busy sight. On water or on land, there is probably a representative from nearly every house for miles round. They have come to sell their grain and to buy their stores; numberless hawkers have come to offer these stores for sale,—oil, turmeric, tobacco, vegetables, and all the other luxuries of a peasant's life. By the evening the business is done; the husbandmen turn their boats homewards; the hawkers go off to the next market-village, or procure fresh supplies; and with the first favourable tide the ships weigh anchor, and take their cargoes away to Calcutta, and to a smaller extent up the river. By Tuesday morning the place is deserted for another week. At Chándkhálí village alone, £300 or £400 worth of rice change hands every market-day on an average; and during the busiest season the amount probably reaches twice that quantity. And rice alone does not measure the amount of trade carried on at this market, for the traffic in firewood equals the rice trade in value.'

IRRIGATION.—In the Sundarban tract between the Jamuná and Boleswar rivers, on the majority of estates, small dams or embankments surrounding the fields are cut in April, and closed up again at the end of October. This is done in order to allow the flood water of the rivers to flow over the land, as well as to let the rain-water escape, which would otherwise be locked in. The deposit from the overflow of the rivers fertilizes the land, although their water is not absolutely needed for irrigation, as the rainfall is generally sufficient for this purpose.

FISHERIES.—The right to fish in the navigable channels of the Sundarbans is public, and no revenue for it is now collected on behalf of Government. In 1866, Government put up to auction the rights of the fisheries in all the Sundarban rivers for a term of

five years, but liable at any time to resumption after six months' previous notice. The Port Canning Company purchased the fishing rights, but they were withdrawn in October 1868 in consequence of the claims of the Company being disputed by fishermen and others who had prescriptive rights; and it was then finally decided that the Government had not the right to farm out the fisheries in tidal waters to private persons. Sundarban grantees, however, farm out the fisheries within their estates. The Commissioner of the Sundarbans instances the case of one grant of about 2335 acres, of which 770 acres were leased out as fisheries; and mentions another case in which a grantee realized £90 a year from the fisheries on his estate. I condense the following account of the mode of fishing in the Sundarbans from Mr. Westland's District Account of Jessor:—

The trade is plied in all the northern rivers of the Sundarbans, and also in some of the more remote ones within the forest tract. The favourite engine consists of a large bag-net suspended on two long bamboos stuck out at one side of the boat. Sometimes the boat, with the net thus expanded under water, is driven slowly against the current. Sometimes otters are tied by a rope to the boat, and trained to plunge about on the sides of the net, so as to frighten fish into it. The fisherman then raises the net quickly by standing on the inside ends of the bamboos, and thus gets all the fish that may be in it. Another common method (rather applicable to marshes than to rivers) is as follows: On the surface of the swamps, large patches of weed called *dháp* are formed, which, on the subsidence of the waters, sometimes float out of the marshes, and so down stream. These patches the fishermen fix by placing stakes round their circumferences, and then leave them for a day or two. The fish congregate beneath them, and the fishermen, by drawing a net round the place and removing the weeds, catch them in large quantities. On the borders of shallow rivers, branches of trees are also placed in the water for the same purpose, namely, the attraction of fish to one place. On the muddy banks of tidal rivers, little branching twigs are placed to attract prawns, which cluster about the twigs in great numbers, and are easily caught. The fishermen in the marshes often carry in their boats an instrument like a long broom, with spear-heads in place of bristles. When they pass a big fish, they dart this collection of prongs at it, and usually succeed in bringing it up impaled on one of its points. This, however, is not a regular, but only a supplemental, mode of fishing;

that is to say, men do not go out to fish armed solely with this weapon. On narrow shelving banks a round net is sometimes used. The fisherman goes along the bank, watching till he sees a place where some fish are lying. He then throws his net in such a manner, that before touching the water it has spread out into a large circle. The edges of the net are heavily weighted with lead, and falling on all sides of the fish, imprison them. Cage-fishing, by means of fixed engines of wicker-work, is also common. Every little streamlet, and even the surface drainage of the fields and ditches, show arrays of these traps placed so as to capture fish. The same method is used, but on a larger scale, in shallow and sluggish rivers, where, in many cases, lines of wicker-traps may be seen stretched across the river from bank to bank. Cage-fishing is, of course, inapplicable to deep and rapid rivers. Another plan for capturing fish is by attracting them at night by a bright light, and trapping them. The methods above described are used by single fishermen, or by a few men together. The fish, however, have sometimes to stand more formidable battues, when a party goes out with nets or cages, and laying a large trap, drives into it many hundred fishes at a haul.

The varieties of fish most commonly found in the Sundarbans are as follow: *Bhetki*, *báin*, *kai*, *bhold*, *saul*, *bánspátd*, *mágur*, *káin* *mágur*, *párisá*, *tengrá*, *pángás*, *selandá*, *bhángan*, *chingri* or prawns, *mochá chingri* or cray-fish, *chuná*, *ilsá* or *hilsá*, *chitrá*, *gángtorá*, *páirá chándá*, *med*, *gagrá*, *patká*, *poá*, *singí*, and *putí*. The fish less frequently met with are: *Khorsolá*, *rui* or *rohi*, *kátlá*, *chela*, *gutid*, *sankach*, *káud-thuti*, *mirgal*, *kákilá*, *bámlí*, *látá*, *tapsí* or mango-fish, *kálíbaus*, *áir*, and *boál*. Turtles, tortoises, crabs, and oysters are also found in the rivers. The Commissioner states to me that he has no means of ascertaining what proportion of the Sundarban population live by fishing, boating, or other industries. All the poorer classes, however, employ themselves in fishing and as boatmen or woodcutters, as a subsidiary means of livelihood in addition to cultivation. The well-to-do husbandmen confine themselves to the tilling of the fields, and have no other occupation than agriculture.

MARSH CULTIVATION.—No rivers or marshes in the Sundarbans have been embanked for the purposes of reclamation or the extension of cultivation. Very long-stemmed rice, such as that raised in the deep swamps of Faridpur and Bákarganj, is not grown in the Sundarbans. Neither are the rivers or marshes utilized as cane or

reed producing grounds. Cane grows indigenously in the virgin forest, and reeds in forest land which has been once cleared, but allowed to relapse into jungle. In the Jessor Sundarbans, tree-jungle, once cleared, but afterwards neglected, first reverts to reed-jungle, then the trees spring up again. The natural drainage of the Sundarbans is by means of the little creeks which intersect the land, and by which the water finds its way into the surrounding rivers during ebb tide.

JUNGLE PRODUCTS: FORESTS.—The dense Sundarban jungle forms a very important article of export. Firewood is the principal article of trade. The woodcutters of the Sundarbans appear to have had all along a prescriptive right to fell the forest timber, and no Government revenue is realized from the forests. In 1866, the Government leased the forest rights in the unappropriated lands of the Sundarbans to the Port Canning Company. The lease, however, was resumed after due notice, on the ground that the monopoly was contrary to the general interests of the public, and that oppression was exercised by the Company's agents in the collection of the fees. The question of realizing a revenue from the Sundarban forests by the issue of leases direct to the cultivators, is now under the consideration of Government. A deputy-conservator of forests was specially sent to the Sundarbans early in 1873, and that officer's propositions for establishing toll stations and issuing licences are given further on. The classes who principally employ themselves in woodcutting are the lower orders of Muhammadans, and the following castes among the Hindus: Pods, Bâgdîs, Kâorâs, Tiors, Chandâls, Kaibarttas, and Kapâlîs. These castes are also cultivators and fishermen, and merely employ their spare time in felling timber. If, in any year, they employ themselves exclusively in woodcutting, they engage others to cultivate their lands, and pay them by a share of the produce.

The following is a list of the thirty principal kinds of timber found in the Sundarbans, with their average size, and the uses to which each is put, etc., compiled from information supplied to me by the Commissioner of the Sundarbans, and from the special report of Mr. A. L. Home, Deputy-Conservator of Forests, Bengal. For the botanical names, I trust entirely to the scientific accuracy of Mr. Home, except when the Commissioner's Report is specially cited.

(1) AMUR (*amoora cucullata*): average diameter of a full-grown

tree, 9 inches; average length of the timber, 15 feet. It is a hard wood, and chiefly used for posts of native huts, and for firewood. The tree is rather rare, and chiefly met with in the Jessor Sundarbans. The wood is only brought to market in small quantities, and the supply is said to be falling off.

(2) BAIN (*avicennia tomentosa*): average diameter, 3 feet; average length, 15 feet. The timber is partly used for sluice-boxes, etc.; but it is a hard, brittle wood, which splinters off in chips in the cutting, and therefore not fit for planks; chiefly used as firewood. The tree is a common one, chiefly found in Bákarganj, although frequently met with in the 24 Parganás and Jessor Sundarbans. The wood is brought to market in large quantities, cut up into blocks about five feet in length.

(3) BALAI (*hibiscus tiliaceus*): average diameter of tree, 6 inches; average length of timber, 6 feet. The wood is rather soft, and principally used as fuel. The inner bark has a strong fibre, which the woodcutters twist into ropes for dragging timber from the jungle and fixing it on the boats, but which is not known to be applied to any other use. The tree is a common one, and found in all parts of the Sundarbans. The timber is brought to market in large quantities.

(4) BHAILA (as reported by the Commissioner): average diameter of tree, 12 inches; average length of timber, 15 feet. It is a hard wood, and chiefly used for posts of native huts, and for the stems and long mouthpieces of hookahs. The tree is rare, and chiefly met with in the Jessor Sundarbans; the wood is said to be becoming scarcer, and is now brought to market in smaller quantities than formerly.

(5) BHARA (*rhizophora mucronata*—not mentioned in the Commissioner's list): length of timber, from 6 to 8 feet. The wood is chiefly used as fuel, but occasionally in building native huts.

(6) BONJAM (*clerodendron inerme*—not mentioned in the Commissioner's list): the timber, which is only used as firewood, is generally cut into lengths of from two to four feet; the leaves of the tree are used medicinally by the natives.

(7) CHHAILA (as reported by the Commissioner): average diameter of tree, 2½ feet; average length of timber, 12 feet. The wood is rather soft, and only used as fuel; it is brought to market in large quantities, in blocks of about four feet in length. The tree

grows extensively throughout the Sundarbans, but is most common in the 24 Parganás portion.

(8) DABUR (*cerbera odallam*): the timber, which is only used as firewood, is brought to market in lengths of from two to four feet.

(9) DAL KARAMCHA (*pongamia glabra*): average breadth of tree, 2 feet; average length of timber, 12 feet. The wood is used as fuel and in making charcoal. A sort of oil which is extracted from the fruit of the tree is used by the villagers for medicinal purposes. The tree is rarely met with, but is equally distributed all over the Sundarbans. The timber is brought to market in small quantities, cut into blocks about four feet in length.

(10) DIMAL (*salacia prinoides*): average length of timber, from 4 to 6 feet. A small straggling wood, used as fuel, the inner wood being also occasionally used for making beads for charms.

(11) GARAN (*ceriops Roxburghianus*): average diameter of tree, 9 inches; average length of timber, 12 feet. A hard wood, used as posts for native huts, and also largely exported to Calcutta for firewood. The tree grows extensively throughout the Sundarbans, but principally in the 24 Parganás portion. The wood is not cut into blocks, but extensively exported in the shape of entire logs.

(12) GEOA (*excoecaria agallocha*): average diameter of tree, 2 feet; average length of timber, 30 feet. A soft light wood, employed in making native drums, picture frames, toys, etc., and also occasionally as posts for native huts. The Maghs use blocks of this wood as a substitute for pillows. The tree grows extensively throughout the Sundarbans, but principally in the 24 Parganás portion. The wood is largely exported, in blocks about four feet in length.

(13) HENTAL (*phœnix paludosa*): average diameter, 4 inches; average length, 12 feet. This is the wild date tree, but very small, and yields but little wood. The trunk of the young trees is made into walking-sticks; larger trees are used for rafters and beams; and the leaves (called *golpâtâ*) are employed in thatching native huts. Large quantities of these *golpâtâ* leaves are exported to Calcutta for this purpose. The timber of the trunk is not very durable, and therefore not in general use, although the tree is frequently met with in the 24 Parganás and Jessor Sundarbans.

(14) JHAU (*tamarix gallica-var-Indica*—not mentioned in the Commissioner's list): the timber, which is only used as firewood, is brought to market in blocks of from two to four feet in length.

(15) JIN (as reported by the Commissioner): average diameter of tree, 4 feet; average length of timber, 20 feet. This tree is somewhat like the banyan tree, and, the Commissioner states, is probably a species of it. The wood, which is rather soft, is principally used as fuel, and large quantities of it are exported in blocks of about five feet in length. The tree is common all over the Sundarbans, but is chiefly met with in the Bākarganj portion.

(16) KANKRA (*bruguiera gymnorrhiza*): average diameter of tree, 2 feet; average length of timber, 12 feet. A hard and durable wood; used as posts for native huts, for planks, and articles of native furniture. The tree is frequently met with throughout the Sundarbans, and is largely exported, in logs about four feet in length.

(17) KARAI (as reported by the Commissioner): average diameter of tree, 2 feet; average length of timber, 24 feet. A strong wood, used for posts; also cut up into planks, and made into articles of native furniture. The tree, although rarely met with, is found in each division of the Sundarbans. It is exported in small quantities, cut into logs of six or eight feet in length.

(18) KENKTI (*acanthus ilicifolius*): the timber, which is only used as firewood, is exported in logs of from two to four feet.

(19) KEORA (*sonneratia apetala*): average diameter of tree, 3 feet; average length of timber, 24 feet. The wood is rather soft, and liable to early decay if exposed to wet and damp; chiefly used for planks, trunks, packing-cases, plank bedsteads (*takhtposh*), etc. The tree is common throughout the Sundarbans, but is most plentiful in the 24 Parganás portion. The timber is largely exported, in blocks of from six to eight feet in length.

(20) KHALSI (*Ægiceras corniculata*): average diameter of tree, 1 foot; average length of timber, 15 feet. A soft wood, used principally as fuel. The tree grows extensively throughout the Sundarbans, but is most plentiful in the 24 Parganás section. The timber is exported in large quantities, in blocks of from four to five feet long.

(21) KIRPA (*lummitzera racemosa*): average diameter of tree, 9 inches; average length of timber, 15 feet. A hard wood, used for posts of native huts, and also as firewood. The tree is most plentiful in the 24 Parganás and Jessor Sundarbans, and is largely exported in entire logs.

(22) LOHA KAERA (as reported by the Commissioner): average

diameter, 2 feet; average length of timber, 15 feet. As its name implies, it is a very hard wood. It is used for firewood and house posts and beams, and also cut up into planks. The Commissioner states that this wood, if well seasoned, might be worked up into good articles of English furniture. The tree is not common, but is principally met with in the Bákarganj Sundarbans. The timber is exported in small quantities, in blocks from five to seven feet long.

(23) PANCHEOLI (*dalbergia monosperma*—not mentioned in the Commissioner's list); the timber, which is only used as firewood, is exported in lengths of from four to six feet.

(24) PARAS (*thespesia populnea*—not mentioned in the Commissioner's list): the timber, which is cut into lengths of from 8 to 16 feet, is principally used in building native huts, and also for planks.

(25) PASUR (*carapa obovata*): average diameter of tree, 1 foot; average length of timber, 24 feet. A hard wood, chiefly used for posts. The thick end of the trunk is sometimes cut up into planks, and used for making native furniture. The tree is extensively found in the 24 Parganás and Jessor Sundarbans, but is not so common in the Bákarganj portion. The timber is exported in large quantities, generally in entire logs.

(26) SINGRA (as reported by the Commissioner): average diameter of tree, 1 foot; average length of timber, 12 feet. A hard wood, chiefly used as fuel. The tree is very common throughout the Jessor and Bákarganj Sundarbans, but is not so common in the 24 Parganás portion.

(27) SINJ (*cynometra bijuga*—not mentioned in the Commissioner's list): a hard, crooked-growing timber, used as firewood, and exported in logs of from three to five feet in length.

(28) SONDAL (*afzelia bijuga*): average diameter of tree, 9 inches; average length of timber, 15 feet. A hard wood, used for posts of native huts, and also as firewood. The bark is used for tanning, and the fruit for medicinal purposes as a purgative. The tree is a comparatively rare one, and chiefly met with in the Bákarganj Sundarbans. The timber is brought to market in small quantities, generally in entire logs.

(29) SUNDRI (*heritiera littoralis*): average diameter of tree, 2½ feet; average height of tree, from 36 to 40 feet. This is the most common tree in the Sundarbans, which derive their name from the extensive *sundri* forests. The tree yields a good hard wood, and is used for beams, posts, buggy shafts, paddles, flooring planks, and

native furniture, but chiefly for boat-building. By far the greater number of boats used in the Sundarbans, and in the northern Districts of the 24 Parganás, Jessor, and Bákarganj, are made either entirely or partly of *sundri* wood. Sometimes, for the sake of lightness, the upper portions of the boats are made of other timber; but the bottoms and sides are always of *sundri*, as being the most durable wood in salt water. Enormous quantities of this timber are brought to market, generally cut into blocks of from ten to twelve feet in length.

(30) URIYA-AM (as reported on by the Commissioner): average diameter of tree, 2 feet; average length of timber, 15 feet. A hard wood, generally cut up into planks, and used in the construction of native boats and platforms. The tree is not commonly found, but is most frequently met with in the Bákarganj Sundarbans. It is exported in small quantities, in logs of from five to seven feet in length.

THE WOOD TRADE.—The following paragraphs regarding the mode in which the Sundarbans wood trade is conducted, are slightly condensed from Mr. Westland's District Report on Jessor:—

The regular woodcutters live for the most part just north of the Sundarbans; and when the rains have ceased, their season begins. A body of them start in a native ship for the Sundarbans—far south and near the sea. Their craft is provisioned for four months or so, and during that time it remains anchored at the place which they choose as their headquarters. They themselves leave the ship every morning to go to their work, and return to it at night in the same manner as they would come back to their homes. A party usually consists of ten or fifteen men, some of whom are always of the Bháwáli, or regular woodcutting caste. They are generally engaged by a wholesale wood merchant, who enters into a contract with them, by which they receive advances from him, and agree to sell him their wood. During the four months they are absent, they cut the wood, rough-hew it, and bind it into rafts. Although generally four or five days' voyage from their villages, some of them from time to time go home to bring news of how the party are progressing, or to report that one of them has been caught by a tiger or an alligator. When the rafts are ready, some of the party float them up with the flood-tide to the place of delivery, while the rest go on with the woodcutting.

These regular expeditions are undertaken chiefly for the purpose

of procuring the larger kinds of wood, suitable for posts, boat-building, etc.; but they, as well as the occasional woodcutters, also float up large quantities of smaller timber to be used as firewood. The occasional woodcutters include a very large number of the cultivators living within the Sundarban limits, or just beyond them. If they have any spare time, as often happens,—for their fields do not employ them all the year round,—they take a boat, go down to the Sundarban forest, cut a cargo of wood, and bring it up for sale. Many of the cultivators, when they want even a post for their house, or some wood for cooking, make a trip to the Sundarbans for it, preferring a few days' absence from home to purchasing the little they require. The demand for wood, and especially for firewood, is so great, that it offers ample inducement to cultivators, even when comparatively well off, to engage in the trade. A great part of the wood thus brought up from the Sundarbans is *sundri*, which will not float in its green state. It comes up either as beams, or in short pieces of four or five feet long, intended for firewood. The former are transported by being tied outside the boats, or are made up into rafts and floated up along with a mass of lighter wood. The smaller pieces are laden in boats.

The principal seat of the wood trade is Chándkhálí. The woodcutters there meet the traders, who buy it and carry it to Calcutta, or up the Kabadak to the villages and sugar factories on its banks. The boats used by those who only occasionally enter into the trade carry from three to five tons of wood; but the craft employed in the regular trade are from thirty-five to fifty tons burden. These last, however, do not come to Chándkhálí: they are either employed direct by Calcutta merchants, or are managed by the captains and crews on their own behalf, who take the wood straight to Calcutta, and sell it there. As already mentioned, I have condensed the foregoing paragraphs on the timber trade from Mr. Westland's Report on Jessor.

EXPORTS OF TIMBER FROM THE SUNDARBANS.—It is impossible to give even a rough estimate of the quantity of timber annually exported from the Sundarban forests. But the immense traffic thus carried on may be imagined, from the following estimate of the quantity of timber, chiefly firewood, imported into Calcutta and the 24 Parganá alone, in the year 1872-73, by means of the canals and rivers and the Calcutta and South-Eastern State Railway. I quote from Mr. Home's Report, converting

the Indian maunds into tons and hundredweights:—‘The only sources from which I have been able to obtain any information as to the quantity of timber removed from these forests, are the Railway and Canal Offices. The figures relate only to the year 1872-73, no separate record concerning the amount of produce transported having been kept for former years:

‘By Calcutta and South-Eastern State Railway: to Calcutta—firewood, 14,682 tons 10 cwts.; to Jadupur—firewood, 54 tons 18 cwts.; to Sonápur—firewood, 87 tons 17 cwts. By canals: wood of sorts, 288,225 tons 13 cwts. Total timber imported into Calcutta and the 24 Parganá in 1872, 303,050 tons 18 cwts. I am unable to make any estimate as to the amount of timber imported from the Sundarbans into the various Subdivisions of Jessor and Bákarganj. From the replies received to the Government of Bengal Circular No. 3478, dated 19th October 1864, it appears that all the firewood used in the 24 Parganá, with most of that consumed in Jessor and Bákarganj, is supplied from the Sundarban forests.’

With regard to the probable exhaustion of the Sundarban forest timber, Mr. Home reports as follows:—‘From various conversations I have had with woodcutters and *fakirs* as to the supply of timber and firewood becoming exhausted, and from personal inspection of the forests, I am under the impression that, up to the present at least, no material difficulty in obtaining firewood, posts, etc., has been caused by the indiscriminate felling now allowed; but some of the *fakirs* stated that *sundri* timber of good girth is not as easily procurable in the northern allotments of the Jessor Sundarbans now as formerly, though still plentiful in the lower lots to the east. The general appearance of the forests themselves shows that there can be no present difficulty in obtaining posts and firewood to an almost unlimited amount; and, taking into consideration the consumption of this material that has continued for numbers of years past, unless the demand should increase very largely (and I am not aware that there is any reason to suppose that it will so increase), I do not believe that any special measures are necessary to ensure a full and regular supply for the future.

‘I am unable to give an opinion concerning the future supply of *sundri* timber; but should it be found necessary to close certain allotments, in order to allow the timber to come to maturity and to regulate a future supply, I do not apprehend that any great

difficulty will arise from opposition on the part of the woodcutters, when they become aware that the forests are being worked by Government. It would be impracticable to entertain a sufficiently large establishment to guard the numerous creeks round any given block, and hope in this manner to keep the woodcutters out altogether; but if a few men were caught felling against orders, and punished, it would have the effect of stopping others.

'All woodcutters are very superstitious, and believe in the existence of numbers of forest spirits. None of them will go into the forest to cut wood unless accompanied by a *fakir*, who is supposed to receive power from the presiding deity—whom he propitiates with offerings—over the tigers and other wild animals. Occasionally a large number of boats proceed together in a party, taking a *fakir* with them, and sometimes the *fakirs* take up their posts on certain lots, and the woodcutters go out to them. Before commencing work in any allotment, the *fakir* assembles all the woodcutters of his party, clears a space at the edge of the forest, and erects a number of small tent-like huts, in which he places images of various forest deities, to which offerings and sacrifices are made. When this has been done, the allotment is considered free of tigers; and each woodcutter, before commencing work, makes an offering to the jungle deities, by which act he is supposed to have gained a right to their protection. In the event of any of the party being carried off by a tiger, the *fakir* decamps, and the woodcutters place flags at the most prominent corners of the allotment to warn off all others. Each *fakir* receives a share of all produce removed from the lot he patronizes, which is generally commuted for cash. In block No. 208, I was informed that the *fakir* received a fixed rate of 1s. 3d. per hundred logs removed, and from 3d. to 2s. per boat-load of poles or firewood, according to the size of the boat. It is a fact that, without receiving the protection of one or other of these *fakirs*, no man will enter any of the allotments, so great is their belief in the efficacy of the protection afforded; and I consider the only difficulty likely to arise in realizing a revenue from the forests, will be opposition on the part of these men, who are very sharp and intelligent, and have great influence over all the woodcutters, of whatever caste, engaged in collecting forest produce.'

PRICES OF FOREST PRODUCE.—The following table exhibits the price in Calcutta of timber, firewood, and other Sundarban forest produce for the four years from 1870 to 1873 inclusive:—

PRICE OF TIMBER AND OTHER SUNDARBAN FOREST PRODUCE IN CALCUTTA.

	1870.		1871.		1872.		1873.	
	From	To	From	To	From	To	From	To
In log— <i>sundri</i> , per 100 pieces,	£ 6 0 0	£ 8 0 0	£ 5 0 0	£ 8 10 0	£ 5 0 0	£ 8 10 0	£ 5 0 0	£ 8 0 0
“ <i>garán</i> , “	2 0 0	2 10 0	1 4 0	2 0 0	1 4 0	2 0 0	1 10 0	2 4 0
Posts — <i>sundri</i> , “	3 0 0	6 0 0	2 4 0	2 10 0	2 0 0	6 10 0	1 10 0	5 0 0
“ <i>garán</i> , “	1 0 0	2 10 0	1 0 0	2 10 0	1 4 0	2 10 0	1 0 0	2 0 0
“ <i>paúr</i> , “	6 0 0	10 0 0	1 16 0	4 4 0	1 10 0	4 0 0	1 10 0	4 0 0
“ <i>kirpa</i> , “	1 10 0	2 0 0	1 10 0	2 10 0	1 10 0	2 4 0	1 10 0	2 4 0
Firewood— <i>sundri</i> , per 100 maunds,	1 16 0	2 4 0	1 16 0	2 10 0	1 16 0	2 12 0	1 12 0	2 4 0
“ <i>garán</i> , “	2 16 0	3 10 0	1 12 0	2 4 0	1 16 0	2 4 0	1 14 0	2 0 0
“ <i>good</i> , “	2 0 0	2 10 0	1 10 0	3 0 0	1 10 0	3 0 0	1 12 0	3 0 0
“ <i>báin</i> , “	1 10 0	1 14 0	1 10 0	2 0 0	1 8 0	1 16 0	1 4 0	1 16 0
“ <i>keorá</i> , “	1 10 0	1 14 0	1 0 0	1 12 0	1 0 0	1 10 0	0 16 0	1 4 0
“ <i>káikrá</i> , “	1 0 0	1 10 0	1 12 0	2 10 0	2 0 0	2 10 0	2 16 0	2 10 0
“ roots, “	3 0 0	3 6 0	3 0 0	3 6 0	2 16 0	3 10 0	2 16 0	3 6 0
Planks — mango, 6 ft., per 20 pieces,	1 10 0	2 0 0	0 12 0	1 0 0	0 8 0	1 0 0	0 10 0	0 16 0
“ <i>keorá</i> , “	0 10 0	0 14 0	0 6 0	0 10 0	0 7 0	0 10 0	0 6 0	0 10 0
“ <i>sundri</i> , 15 feet, per 100 pieces,	4 0 0	7 0 0	3 0 0	8 0 0	3 4 0	8 10 0	3 0 0	7 10 0
<i>Gofpáda</i> for thatching, per <i>káthán</i> (1280 leaves),	0 6 0	0 13 0	0 6 0	0 12 0	0 5 6	0 12 0	0 6 0	0 12 0
Honey, per maund,	0 16 0	1 0 0	0 16 0	1 0 0	0 16 0	1 0 0	0 16 0	1 0 0
Lime shells, per 100 maunds,	5 4 0	6 0 0	5 10 0	6 0 0	5 0 0	6 0 0	5 0 0	6 0 0

THE OTHER JUNGLE PRODUCTS OF THE SUNDARBANS consist of canes, reeds, thatching leaf, honey, and shell-lime. I condense the following paragraphs regarding their collection and utilization from Mr. Westland's Report before alluded to:—Reeds are extensively used both for mat and basket weaving. The mat-makers, Naluás by caste, do not usually dwell within the Sundarbans, but make several trips southwards in the cold weather, returning with a large quantity of reeds, which they work up into mats at their own homes. These mats are sometimes woven of a very large size, and are frequently used by European gentlemen in place of carpets for their rooms, as they are much better woven than the ordinary native-made article. During the absence of the men, the women work at home, but at other times the men work with them. Baskets are also largely manufactured of reeds; and little colonies of basket-weavers, as well as of mat-weavers, dwell just beyond the Sundarbans. During the cold weather they migrate to some town in the Sundarbans, and remain there weaving baskets, which meet with a ready sale, as they are required for the rice harvest. When the cold weather is over, they return to their villages with a large stock of reeds, and go on with the manufacture in their own houses.

The remaining products of the Sundarbans may be briefly enumerated. A peculiar long leaf is found in large quantities, and is used for thatching native huts, almost every one of which is roofed with this leaf. Honey and beeswax are collected in the forest, and form a remunerative trade. Shells are gathered both on the banks of rivers and marshes, and on the sea-shore, and are burnt down into lime. Khulná is the principal place where the lime-burning goes on; and the trade seems to have been a very ancient one. Many very old buildings were built with this lime; and at the end of the last century large quantities of it were sent to Calcutta, for building or repairing Government House. The lime is chiefly useful for plaster. The shells from which it is made are of two kinds—a long sort called *jomrá*, and a round sort called *jhinuk*. The ashes of the shell-lime, mixed with water, form the lime ash, or *chun*, which natives chew along with *pán* leaf.

Mr. Westland mentions another trade of the Sundarbans—the collection of timber, etc. from wrecks. He states that the boats which make expeditions to the sea-shore of the Sundarbans are pretty sure to come across teak beams, the spoil of some wrecked vessel. Other articles are also occasionally found, and sometimes

chains and other parts of ship-furniture. Such flotsam and jetsam were collected in secret until some few years ago, when a case occurred in which the authorities refused to interfere. Since then, the trade is openly carried on; and large teak beams may be seen at Khulná and other places, the product of such expeditions. Most of the spoil which the sea throws up is, however, taken straight to Calcutta, where it finds ready sale.

FERÆ NATURÆ.—Tigers, leopards, rhinoceros, wild buffaloes, wild hogs, wild cats, *bara singá* or large deer, spotted deer, hog deer, barking deer, porcupines, otters, and monkeys, are the principal varieties of wild animals found in the Sundarbans. Tigers are very numerous, and their ravages form one of the obstacles to the extension of cultivation. They often commit terrible havoc among the cattle, sometimes on the husbandman or his family. The depredations of a single fierce tiger have frequently forced an advanced colony of clearers to abandon their land, and allow it to relapse into jungle. Mr. Westland relates that there was one great man-eater, whom the whole District was perpetually hearing about, in 1868. Hardly a week passed without one or two people being carried off by him, and his face and appearance were perfectly well known. He had apparently a charmed life. One day he came on board an Englishman's boat, and coolly walked off with one or two of his oarsmen. The Englishman fired a blunderbuss at him, but it burst, and injured the shooter, while the tiger got off unscathed. On another occasion the tiger passed within a few yards of a gentleman, who fired at him, but again the beast escaped. This pest was finally killed by Mr. Morrell of Morrellganj. Either this or another tiger contracted a habit of attacking boats passing through a certain *khál* near Morrellganj, and made the passage so dangerous, that the route was for a time given up.

THE SERPENTS found in the Sundarbans are the boa constrictor, cobra-di-capello or *gokhurá*, *kuriat*, *sankhachur*, or salt-water snake, *gosáp*, and green viper. Rewards for the destruction of wild animals in the Sundarbans are paid from the treasury of the District to which the particular tract belong; but no information exists showing the separate rewards paid for the destruction of wild animals in the Sundarbans or of the annual loss of life caused by them.

THE BIRDS of the Sundarbans comprise the following:—Ad-

jutants of two kinds,—viz. *Ardea gigantia*, and the Marabout adjutant,—vultures, kites, hawks, owls, *mainás*, doves, green pigeons, parrots, parroquets, jungle-fowl, woodpeckers, sandpipers, egrets, waders, large and small spoonbills, pelicans, storks, paddy birds of several kinds, herons, snipe, crows, several varieties of kingfishers, divers, hornbills, jays, orioles, teal, seagulls, curlew, Indian pheasants, waterfowl, reed-birds, plovers, partridges, and a great variety of wild geese and ducks.

FISH abound in nearly all the rivers. A list of the different varieties of edible fish will be found on a former page. Porpoises and crocodiles (commonly called alligators) abound, but the latter are less numerous than they were twenty years ago. They are still, however, very destructive in the more populous parts of the Sundarbans, at the setting in of the hot weather. Colonel Gastrell states that, after the beginning of March, it is not safe to bathe in or take water from the streams, except at places specially protected by palisades of bamboos or wooden stakes. Even this precaution sometimes fails. Instances have been frequently known of crocodiles entering within the palisades from the land side during the night. In the morning, the first notice of the hidden danger is the struggles and shrieks of some unfortunate woman, seized and dragged under water by the reptile. Sharks, also, are by no means uncommon in the larger streams and estuaries. No trade is carried on in wild-beast skins, with the exception of the skins and horns of the spotted deer, which are sold for a trifle, and to a very small extent. Deer-flesh is sold at only one place in the Sundarbans, the village of Naluá, within Khárfí Fiscal Division, about thirty miles south of Calcutta. A good-sized deer will fetch as much as £1, the average price being 12s. The flesh is eaten by the Hindus in Calcutta, but the trade is very inconsiderable; and it may be said that, with the exception of the fisheries, the *feræ naturæ* do not contribute in any way towards the wealth of the Sundarbans.

THE POPULATION.—No separate census has been taken of the population of the Sundarbans. In the Bengal Census of 1872, the population of the Sundarbans was included in the returns for the 24 Parganá, Jessor, and Bákarganj,—the fiscal jurisdiction of the Sundarbans being divided among these Districts. It is impossible to make an estimate from the District Census Returns, as many populous police circles are situated partly within the settled Districts and partly within the Sundarbans, and there are no means

of ascertaining the proportion of the population which should be taken as belonging to the Sundarbans. The southern portion of the Sundarbans, which comprises the jungle tract along the sea-shore, is entirely uninhabited, with the exception of a few wandering gangs of woodcutters and fishermen. The whole population is insignificant.

RELIGIOUS DIVISION OF THE PEOPLE.—Nearly all the inhabitants are either Hindus or Muhammadans. There is, however, a sprinkling of Magh Buddhists, from Arákán, chiefly found in the Bákarganj Sundarbans, and a few families of Native Christians.

THE HINDU resident population consists of low Súdra castes, who live by cultivation, woodcutting, and fishing. Hardly a single man belonging to the higher castes is to be met with. The Commissioner thus returns the Hindu castes of the Sundarbans, with their occupation, etc. :—(1) Nápit, barbers and cultivators; few in number, and in middling circumstances. (2) Kaibartta, cultivators and fishermen; few in number, and in middling circumstances. (3) Kapálí, cultivators and petty shopkeepers; neither numerous nor few, and generally in middling circumstances. (4) Pod, cultivators, fishermen, and occasional woodcutters; numerous; in middling circumstances. (5) Chandál, cultivators and occasional woodcutters; numerous; generally in middling circumstances, but some poor. (6) Jáliá, cultivators and fishermen; few, and generally in middling circumstances. (7) Bágdí, cultivators and fishermen, and occasional woodcutters; rather numerous; some in middling circumstances, but most of them are poor. (8) Tior, cultivators, labourers, and fishermen; few in number, and generally poor. (9) Dhobá, washermen and cultivators; very few in number, but in middling circumstances. (10) Jogí, weavers by caste, but employed in the Sundarbans as cultivators, money-lenders, and petty general dealers; very few in number, and mostly rich. (11) Surí, originally wine distillers and sellers, but now cultivators; very few in number, and mostly rich. (12) Káorá, cultivators and labourers, also rear and sell pigs; few in number, and poor.

THE MUHAMMADANS of the Sundarbans belong to the Sunní sect. They are reported to be tractable and quiet cultivators in the 24 Parganá and Jessor Sundarbans; but in the Bákarganj section, and a part of Eastern Jessor, the Musalmán population mostly belong to the reformed Faráízí sect, and are turbulent and litigious, although reported to be not actively fanatical. The Muhammadan

Sundarban population is divided into the three following classes :— (1) Shaikh, cultivators and woodcutters ; numerous, a few of them being rich, the majority in middling circumstances, while others are poor. (2) Sayyid, cultivators ; very few in number ; both rich and poor. (3) Pathán, cultivators ; very few in number, and in middling circumstances. Besides the foregoing, the following outcaste or gipsy tribes profess Muhammadanism, but are not very scrupulous in following the tenets of the prophet :—(1) Mírshikárl, hunters and fishers. They sell fish, thread, needles, fish-hooks, and other little odds and ends. They also hold lands which they cultivate, and are generally well-to-do people. (2) Sápuriá, snake catchers and charmers ; generally poor. (3) Bediyá, quack doctors, who profess to cure toothache, rheumatism, and all sorts of aches and pains ; generally poor. The Commissioner reports that the Musalmán religion does not seem to be making any further progress among the Hindus, and that no new sects of Muhammadans are springing up.

THE NATIVE CHRISTIAN population are all cultivators, and their general condition is the same as that of the other peasantry. Generally speaking, they are in middling circumstances. I have been unable to obtain any information as to their total numbers ; but the Agent to the Port Canning Company returns the Native Christian population on the estates belonging to the Company at 102 souls, including men, women, and children.

IMMIGRANT POPULATION.—The bulk of the population of the Sundarbans is derived from the Districts immediately on the north. The population is increasing gradually, the increment being almost entirely confined to the western parts of the 24 Parganá Sundarbans and the eastern part of the Bákarganj Sundarbans. Little or no increase of the population is perceptible in the low-lying marshy tract of the Jessor Sundarbans. The principal immigrants to the 24 Parganá Sundarbans are Uriyás from Cattack and other parts of Orissa, and Bunás from Chotá Nágpur or Western Bengal. They originally came as *malangís*, or salt manufacturers, and as woodcutters. Since the abolition of the Government Salt Monopoly, many of these men have settled down as cultivators in various parts of the 24 Parganá Sundarbans. A colony of them was located on Sagar Island, and many are still there, although a great number were drowned in the cyclone of 1864. They brought their wives and families with them ; and the Commissioner of the Sundarbans is of opinion that they may be looked upon as permanent resi-

dents. They make good husbandmen, are generally thrifty, and some of them are rich men. Each cultivator's hut stands by itself, or in a little cluster of dwellings belonging to relatives and connections. The Uriyá immigrants intermarry only among themselves, and do not amalgamate with the native population. The other immigrants to the 24 Parganá Sundarbans are the Bunás, from Chotá Nágpur and the hill Districts of Western Bengal. They are generally brought into the Sundarbans for the purpose of clearing jungle. Their wives and children accompany them, and many of them have now settled down permanently as cultivators on their own account. Some of them speak Bengali very well, and dress in the same manner as the ordinary local population.

The only immigrants in the Sundarbans of Eastern Bákarganj are Maghs from the Arákán coast. Many of them have now settled down as cultivators in the Sundarbans, under Bengali grantees. Others hold land on their own account direct from Government, having chiefly cultivators of their own race under them. The newly imported Maghs are a strong, hardy, and manly race, generally honest and truth-speaking. The Magh immigrants live together in little villages, or clusters of wooden houses raised on posts, eight or nine feet above the ground. Both men and women are very industrious; neat and clean in their clothing, but dirty in their domestic habits. The women weave the cloth which they and their husbands wear, and the men are excellent woodsmen and tillers of the soil. The Commissioner of the Sundarbans states that many years ago, in the early days of Magh immigration, it was the custom of the immigrants to seek out some little secret creek leading into the heart of the forest, where they would form a location, clear the jungle, and cultivate the lands. The reason of their thus secluding themselves is said to have been in order to secure immunity from the payment of revenue. This practice is now abandoned, only, however, because very little jungle land now remains in the Bákarganj Sundarbans for them to hide in. The Maghs do not amalgamate with the Bengalis, and the Commissioner does not think they are likely to do so. They keep themselves entirely apart from the rest of the population, although many of them have passed all their lives in the Sundarbans. They retain a great fondness for their own country. There are many Maghs in the Bákarganj Sundarbans who have lived there for a quarter of a century or upwards, but who continue to occasionally visit their ancestral homes, and when

they have made sufficient money, return thither for good. The Maghs, therefore, although many of them pass the whole or the greater part of their lives in the Sundarbans, can hardly be looked upon, individually, as permanent settlers.

The main population of the Sundarbans was derived from the adjoining Districts on the north, and is gradually increasing. No emigration takes place from the Sundarbans, with the exception of the few Maghs who have acquired a competency, and who return to their own homes. At present, while the population in the neighbouring Districts on the north is increasing and gradually being pushed south, no emigration from the Sundarbans can be expected.

URBAN AND RURAL POPULATION.—There are no towns in the Sundarbans. Port Canning, on the Matlá river, is the only place which possesses a municipality. It was started under the auspices of the Port Canning Company, with the object of supplying an auxiliary harbour to Calcutta, with which city it is connected by a line of railway. After a few years, the attempt to form a port and town failed; the Government moorings, etc., were taken up, and the port officially declared closed. In 1870, the town contained 386 houses or huts, and a total population of 714 souls. At present it is nearly deserted; and the Sundarbans Commissioner, in a report to me, dated the 10th April 1873, states that, ‘with the exception of the Agent and others employed by the Port Canning Company, and a *dák munshi*, or Deputy Postmaster, no one lives at Canning.’ An account of the history of the town and port of Canning, and of the attempt to make it a seat of maritime trade, will be found in my Statistical Account of the 24 Parganás (at a former page of this volume). The chief trading villages are Chándkhálí, Morrellganj, Bishkhálí, and Kachuá; but these can hardly be said to belong to the Sundarbans, as they are situated on the north, within the regularly settled parts of Jessor, and have been described in my Statistical Account of that District. The villages in the Sundarbans proper are very small, as well as few in number, and consist merely of a cluster of cultivators’ huts.

It has long been a disputed point whether the Sundarbans were anciently populated. According to tradition, cultivation once extended down the eastern bank of the Kabadak river far below the now solitary village of Gobra, in Sundarban lot No. 212. Colonel Gastrell, in his Revenue Survey Report, states as follows:—‘Some ruins of masonry buildings, the traces of old courtyards, and here

and there some garden plants and shrubs, remain to the present day in lot 211, close to the *khd* which separates it from lot 212, and attest in some measure the truth of the legend. But by whom the buildings were erected, or when inhabited, no one seems to know. In those days, probably, the Kabadak communicated at all seasons of the year directly with the Ganges; its water would then have been fresh instead of brackish, as it is at present; and there would have been every prospect, also, of its banks being still further raised and consolidated. The temptations, therefore, held out to men to extend cultivation in that direction must have been as great as they are at present on the banks of the other fresh-water rivers of the delta. But long before Rennell's day other streams had interfered with and cut off the Kabadak from the Ganges, and left it what it now is, a mere tidal creek, with no headway of fresh water. Fresh deposit on its banks must then have ceased to a great extent; the rains would gradually have washed away the upper stratum of soil, and lowered the general level; the place would soon have become sickly, and finally forsaken by all but those whom dire necessity kept chained to the spot. Of all the villages that may once have existed over this portion of Jessor, the miserable village of Gobra alone remains. The area of this village has also decreased, and the cultivation of rice does not extend to within two miles of where it once did. The soil is gradually becoming more and more impregnated with salt and unfit for crops; and were it not for embankments, and the fresh water that drains into and passes down the Kabadak in the rains helping to wash out the salt of the soil near the banks, Gobra would soon be deserted also.'

Remains of brick *gháts* and traces of tanks have also been found in isolated parts of the forest, and in one or two localities brick-kilns too were discovered. There can be no doubt that settlers did occasionally appear in the Sundarbans in olden times, but there is nothing to show that there was ever a general population in the Sundarbans lower than the present limits of cultivation. Colonel Gastrell also states:—'Excepting the country bordering on the Passar river, if ever the Jessor portion of the Sundarbans were populated lower than the present line of forest boundary, which I much doubt, it must have been when some large branch of the Ganges conveyed fresh water much farther to the south than the present streams do.'

MATERIAL CONDITION OF THE PEOPLE.—The condition of the
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people is, on the whole, prosperous, and the Commissioner states that it continues to improve. The abundance of spare land and the scarcity of labour are sufficient protection to the cultivator against oppression on the part of the grantee. It would not be very easy for the latter to replace a tenant who left him; and, owing to the rapidity with which jungle springs up in the Sundarbans, a grantee cannot afford to allow his lands to lie fallow. No doubt there are poor as well as comparatively rich peasants in the Sundarbans; but where there is plenty of land to spare, the few cases of poverty among the cultivating class result from folly and idleness, not from misfortune or oppression.

CLOTHING.—The ordinary dress of a well-to-do shopkeeper consists of a waistcloth (*dhuti*), a cotton sheet or shawl (*chadar*), and sometimes a sort of coat (*pirán*). A husbandman in average circumstances clothes himself in a waistcloth, and a scarf (*gámchá*), which he wears over his shoulder. The material is of stouter and coarser cloth than that of a shopkeeper's dress. In the cold season, the shopkeeper wears a *chadar* or shawl of broadcloth, about $3\frac{1}{2}$ yards in length, not made up in any way, but simply cut from the piece. The cultivator wears a *chadar* of stout cotton cloth in the cold weather; with a *káthá*, or large cotton quilt, made up and stuffed with old rags, as a covering at night.

DWELLINGS.—A respectable shopkeeper's house is built of *sundri* posts, bamboo, and reed mats. The floor, which is of mud, is raised two or three feet above the surface of the ground. The sides of the house are made of reed mats, with split bamboos laid across, which are sometimes painted black. The roof is thatched with straw, *son* grass (a slender long grass which does not easily rot in the rains), and *golpátá*, or the leaves of the *hentál* or wild date tree. The hut consists of one room about thirty feet long by fifteen feet broad, with a narrow verandah in front and at the back, with mud steps leading to them. It has usually two doors placed opposite to each other, the panels being set in wooden frames. On each side of the door are windows to admit air and light. In addition to this building, a shopkeeper has also a cooking-house where he and his family take their meals, a cow-shed, and two or three granaries (*golds*) for storing rice. These are situated at a short distance from the shop, but the whole of the buildings forming the homestead are surrounded by a fence composed of reeds plaited together. The furniture consists of a *takhtposh*, or small wooden platform used as

a bedstead; a low wooden stool, about two feet square; a strong large wooden chest, made of tolerably stout planks, and further protected by a fretwork of wood securely nailed on the planks, for keeping money and articles of value in; and the usual brass pots and cooking utensils for domestic use. If the owner deals in cloth, he has also an extra trunk or two, or a clothes-press, in which he keeps his piece goods.

The houses of the cultivators are generally built of mud walls with thatched roofs in the 24 Parganás portion of the Sundarbans; but in the Jessor and Bákarganj sections the walls consist of reed mats, with bamboo or *garán* posts, the roof being thatched. The house of a husbandman in middling circumstances has usually about five rooms; the dimensions of the largest room being about eighteen by twelve feet in the 24 Parganás Sundarbans; and in the Jessor and Bákarganj Sundarbans, about twenty-two by ten feet. On one side of the main apartment is a small room used as a kitchen (sometimes, however, the cook-room is a separate hut); on the other side is another small room where the women of the family husk the rice; also a granary and a cow-shed, but detached from the house. The principal room has a narrow verandah in front, with mud steps leading up to it. The floor of the house is made of mud, raised to about three feet above the level of the outside ground. In the better class of husbandmen's houses, floors raised to the height of six or eight feet are not uncommon. Of furniture a peasant has almost nothing. A few planks to sit upon, some earthen pots and pans, and two or three brass utensils, complete the list.

COST OF LIVING.—The respectable shopkeepers and retail vendors of petty stores never bring their families with them into the Sundarbans, and consequently there is no household, properly so called, among the trading classes. The shopkeeper and his servants all eat together; their food consisting of boiled rice, a fish curry, some vegetables, a little pulse, and milk. The Commissioner of the Sundarbans estimates the food expenses of the shopkeeper and his usual three assistants or servants at about £1, 4s. od. a month. The food of an average husbandman is the same as that of a shopkeeper, but somewhat coarser in quality. If he cannot afford fish curry to eat with his rice, he makes the food palatable with a little tamarind pickle. Milk is not a regular article of diet in a peasant's family, although occasionally used. An average peasant household consists of a man, wife, and two children. The cultivators estimate

the monthly cost of living at 3s. a head all round ; and on giving the information to the Commissioner, said that the children cost as much as the adults, 'because they eat all day.' Total for the family, 12s. *per mensem*.

AGRICULTURAL.—The Sundarbans are strictly a rice-growing country, and paddy forms their great staple. The paddy grown in the 24 Parganás and Bákarganj Sundarbans is said to be of a finer quality than that grown in the Jessor tract. Two crops of rice are raised in the year,—namely, the autumn (*aus*) and the winter (*aman*) rice ; but the early rice is only cultivated to a very limited extent, and the cultivators depend almost entirely on the cold-weather paddy.

THE AUS, or AUTUMN RICE, is the produce of the higher lands. It is sown broadcast, and no transplanting is necessary. To prepare the land for tillage, the soil is first ploughed several times in April or May after a heavy shower of rain, and this process is repeated a few days afterwards. In May or June, the seed is scattered over the field, and the ground harrowed once or twice. The plant is cut from the middle of September to the middle of October. The ten principal varieties of *aus* rice grown in the Sundarbans are as follow:—(1) *Káliá boro*, (2) *Láotání boro*, (3) *Piprá sál*, (4) *Kele áus*, (5) *Gotá áus*, (6) *Súrjyamani*, (7) *Arjun sál*, (8) *Tulsi jhuri* (9) *Páirámání*, and (10) *Durgá bhog*.

THE AMAN, or WINTER RICE, is grown on ordinary lands, neither very high nor low. It is either sown broadcast, or first sown and then transplanted, the latter being the mode generally followed. The plot of land to be converted into a seedbed is enclosed by a low ridge of earth, in order to keep the water within the field. It is then well ploughed, and the seed scattered over the ground in July or August. As soon as the sprouts are about a foot high, they are transplanted into specially prepared fields. The paddy is reaped during December, January, and part of February. It comprises the following twenty-seven varieties:—viz. (1) *Háthi pánjar*, (2) *Garudamání*, (3) *Jamál-náru*, (4) *Jailá*, (5) *Harkoch*, (6) *Dáriá kachí*, (7) *Mair chául*, (8) *Dhal-sár*, (9) *Gunchí*, (10) *Chhiltí*, (11) *Dárkachudá*, (12) *Gandh kasturí*, (13) *Kálindí*, (14) *Sundar sál*, (15) *Rám-sál*, (16) *Marich-sál* (17) *Kanak chur*, (18) *Gopál bhog*, (19) *Patnáí hur*, (20) *Khejur-chhari*, (21) *Rúp-sál*, (22) *Bánk tulsi*, (23) *Benáphul*, (24) *Paramánna sál*, (25) *Maultá*, (26) *Guáthubi*, and (27) *Patnáí luríá*. The first twelve named varieties are chiefly

confined to the Jessor Sundarbans. The method of reaping the rice is different from that followed in the Districts to the north, and consists of simply cutting off the ears from the stalk. The straw, being of no value, is burned on the fields. Mr. Westland thus describes the system of cultivation, and the manner in which the grain finds its way to the market:—‘The peasants cultivate their fields in two ways—either under advances from the merchants, or without such advances. Many husbandmen in the Sundarbans are well enough off to cultivate with their own capital; but several also receive advances from merchants, who for this purpose send their men all over the country in August or September to make such advances. They again send their people after harvest to collect the grain which has been thus pledged to them. In some cases the *samíndárs* also make advances; but the large *samíndárs* are mostly absentees, and receive back their advances in money, so that the matter does not influence the distribution of trade. The small *tálukdárs* are different, and usually take a close interest in their cultivators. A great quantity of rice, however, is cultivated without any sort of advances, and the husbandmen dispose of it themselves, either taking it to the market villages for sale, or delivering it on the spot to a trader, or *bepárl*, who comes to purchase it. The latter method is the one most frequently adopted in the case of very remote clearings; but in those which are situated within a moderate distance of a market village, the husbandman takes his grain there for sale. There is a line of these market villages, situated in the north of the Sundarbans, to which grain is brought in this way,—viz. Chándkhálí, Páíkgáchhá, Surkhálí, Gaurambá, Rámpál, and Morrellganj.’ A description of the principal of these market villages, Chándkhálí, will be found on a previous page.

OTHER CROPS.—Besides rice, the cultivators also grow the following crops, chiefly for home consumption:—Peas, mustard, til-seed, tobacco, chilies, onions, garlic, brinjal, pumpkins, cucumbers, melons, *kachu* or yams, and plantains. The plantains from the Bákarganj Sundarbans are brought for sale to the Calcutta market. Sugar-cane is only grown in the Bákarganj Sundarbans, and not to any great extent. The Commissioner estimates the area under its cultivation at about a thousand acres. *Pán* or betel-leaf is only grown in the Bákarganj Sundarbans, and to a very trifling extent. *Jute*.—A small quantity of this fibre was cultivated as an experiment by the Messrs. Morrell on their estate at Morrellganj.

The crop proved a success; and the Commissioner reports that the trial is still being continued, with a view of testing the capabilities of the land for growing this fibre on a large scale. Mr. Morrell told me that it makes an excellent crop for cleaning newly-reclaimed lands. Jute has also been grown successfully on Sundarbans lot No. 211, on the west bank of the Kabadak river, in the 24 Parganás. The Commissioner states, however, that this is comparatively a new lot; and the jungle not being entirely cleared, the husbandmen complained that tigers would find shelter among the high jute, and prove dangerous. The cultivation was therefore abandoned.

Carolina Paddy.—Frequent attempts have been made to introduce this crop into the Sundarbans. The accounts of the experiments have hitherto not been favourable, but the Commissioner states that he does not think they are conclusive against the profitable cultivation of Carolina paddy. A more extended and careful experiment will probably be made during the present season (1873). Potatoes have been successfully introduced into Ságar Island and the Bákarganj Sundarbans. The cultivation of Virginia tobacco was also tried as an experiment, but it did not succeed. No information is obtainable as to the actual area of the foregoing crops, but the Sundarbans is strictly a rice country. Other crops are mainly intended for home consumption, and represent but a small fraction of the total area under cultivation.

No general improvement appears to have taken place in the quality of the rice raised in the Sundarbans; but there are isolated cases of grants situated close to each other, and consisting of the same quality of land, in which superior paddy is grown on the one and an inferior variety on the other. The Commissioner states that the reason of this appears to be, that a European gentleman, who was the grantee of several Sundarban lots, introduced the finer qualities of seed when first clearing his grant, and that the cultivators have continued to use it on the same lots. The Port Canning Company's Agent is keenly alive to any improvement that can benefit the Company's estates, and has endeavoured to introduce the finer qualities of paddy in the many allotments held by the Company.

CULTIVATED AREA.—A very considerable increase has taken place in the area under tillage of late years, by clearing the jungle. Nearly the whole of the newly-cleared land is under rice. The following shows the area of Sundarban lands cleared from jungle and rendered fit for cultivation, between the years 1830 and 1872:

—In the 24 Parganás Sundarbans, the Commissioner states that 212,659 acres, or 332·28 square miles, have been thus cleared of jungle and rendered fit for cultivation within this period; in the Jessor Sundarbans, 104,096 acres, or 162·65 square miles, have been cleared; and in the Bákarganj Sundarbans, 177,152 acres, or 276·80 square miles,—making a total of 493,907 acres, or 771 square miles of jungle land cleared and brought under cultivation in the period between 1830 and 1872. The Commissioner returns the total approximate area at present (1873) under cultivation at 695,733 acres, or 1087·08 square miles.

EARLY ATTEMPTS TO RECLAIM THE SUNDARBANS.—I condense the following brief history of the Sundarban reclamation, which is being pushed on so vigorously under British rule, from Mr. J. Westland's report. In my Account of Jessor, I have referred to previous efforts under Muhammadan chiefs, such as Khán Jahán. The present attempts date from an early period of the history of British Administration of Jessor, and are due to Mr. Henckell, the first English Judge and Magistrate of Jessor, appointed in 1781, who was the founder of the system of reclamation which is now converting these great forests into immense rice tracts. 'At that time the route from the eastern Districts to Calcutta passed by nearly the same river-courses which it follows now, *viâ* Kachúa, Khulná, Chándkhálí, and by the river leading past Kálíganj. But this route was then to the south of the cultivated tracts, and for the most part lay through forest, no habitations being on either side. Apparently about 1782 or 1783, Mr. Henckell established three market-places in this inhospitable tract,—that is to say, depôts where the producers might meet with the traders, and provisions might be obtained. One of these was at Kachúa, one at Chándkhálí, and the third at Henckellganj. This latter place is close to Bángálpará, a little west of Kálíganj in the 24 Parganás, and named after its founder, Mr. Henckell. When that place was being cleared, that gentleman's native agent was much troubled by the depredations of tigers; so he called the place after Mr. Henckell, expecting that the tigers, out of respect and dread of the Judge's name, would no more molest him. The name adhered to the place ever after, until at last the Survey authorities, picking up the local pronunciation, wrote it down "Hingulgunge" on their maps, and blotted out the history it contained. In all three places, clearances of jungle had to be made before the *ganj* or market could be established, for they were all in

the Sundarban forest. By degrees the lands immediately around them were brought under cultivation.

'On the 4th April 1784, Mr. Henckell submitted to the Board his scheme for the reclamation of the Sundarbans. He proposed granting allotments of land, on favourable terms, to people undertaking to reclaim them. The terms were as follow:—The grantee or *tálukdár* was to retain 66 acres, or 200 *bighás* of land, for himself; upon the rest he would be chargeable with Government revenue, according to the amount he brought under cultivation. The revenue for the first three years, nothing; for the fourth year, 9d. an acre; for the fifth year, 1s. 6d.; for the sixth year, 2s. 3d.; for the seventh and succeeding years, 3s. an acre. It does not appear that the grantee was bound to bring under cultivation any specified amount within a fixed time. Mr. Henckell urged the scheme, both because it would yield a revenue from lands which were then totally unproductive, and because the cultivation would, by its peculiar nature, form a reservoir for rice against seasons of drought or famine, as the crops grown in the Sundarbans were little dependent upon rainfall. Another part of the scheme was the establishment of a sort of convict colony in some part of the Sundarbans, but that part of it was never carried out.

'The Sundarban plan, as it was then called, was approved of by the Board of Revenue, and speedily brought into operation,—Mr. Henckell being made "Superintendent for cultivating the Sundarbans." In 1787, Mr. Henckell already looked on the scheme as a "great success," and reported that many *samíndárs* had come forward and taken grants, and that 7000 acres, or 21,000 *bighás*, were already under cultivation. He had largely interested himself in the plan, and had even personally advanced money to *tálukdárs* to carry it out.

'Mr. Henckell had foreseen the probability of disputes arising with the *samíndárs* who possessed lands adjoining the Sundarban grants; and accordingly, in August 1786, he caused the whole of the boundary between the *samíndárs'* lands and the Sundarbans to be marked off with bamboo stakes. This boundary was, of course, not easy to determine. The *samíndárs* held their lands not by specific boundaries, but by *parganá*s; and as they extended their cultivation southward, they attached the newly-cultivated land to the adjacent *parganá*, or Fiscal Division. But as the *parganá*s were divisions which bore reference to the land revenue system, they did not extend

southward of the limits of cultivation; and land which was yet unreclaimed belonged to no *parganá* at all, and therefore was within no *zamindárs* settlements.

‘Mr. Henckell proved correct in his anticipations regarding disputes, and in 1788 he writes almost despairingly to the Board. The *zamindárs* of the bordering Districts were making claims to the lands which had been granted to the *tálukdárs* or grantees in the Sundarbans. The *zamindárs* would not furnish any specific boundaries to their estates; but whenever any land was brought under cultivation, they claimed it as lying within their limits. They were themselves bringing into cultivation small patches of land here and there in the Sundarbans, in order to prove, by bringing it upon their rent-roll, that it was theirs. And not only were they making these claims, but they were enforcing them; the Salmábád *zamindárs* especially interfering with the cultivation, and opposing the grantees (*tálukdárs*) by force. Mr. Henckell for two years repeatedly urged the Board to interfere to protect the grantees, and wished an order to be issued to the *zamindárs* compelling them to declare their boundaries within three months, so that he might definitely know where their estates ended, and where the unowned Sundarbans began. The present unsettled state of affairs was ruining the whole scheme. The *tálukdárs*, or Sundarban grantees, had for some time continued to pay their revenue, in the hope of having matters settled, but were latterly falling into arrears; and although Mr. Henckell held applications for upwards of 66,000 acres, or 200,000 *bighás* of land, from new *tálukdárs*, he delayed making the grants until he could be quite certain whether the Government had really the power to allot them.

‘In a letter, dated the 26th March 1790, a statement is made of the progress of the scheme. The grants which had been made were as follow:—In 1785, 7000 acres; in 1787, 4364 acres; in 1788, 2704 acres; and in 1789, 534 acres. The grants had fallen off for the reasons stated above; but Mr. Henckell said that, if matters were only settled, he would very likely make grants of 33,300 acres in 1790. Revenue from the newly-cleared grants first became payable in 1788, the demand for that year being £262, 10s. od.; by 1793 there would be a demand of £2054 on grants already made, besides the revenue of the 33,300 acres he hoped to give in 1790, and which would amount to £1250 in 1793, and to £5000 in 1796.

'The Board, however, were not convinced by these facts and figures, and were somewhat lukewarm as to the whole of the scheme of Mr. Henckell. They had already withdrawn, on the score of expense, the establishments which had been placed at the three markets of Kachuá, Chándkhálí, and Henckellganj to promote and manage the system of grants, and to supervise the small Government estates formed by the clearings at these places. The present expenditure and the certainty of litigation weighed more with them than the chances of future revenue, and in 1790 they practically abandoned the scheme to take its fate.

'Next year (1791) the Collector stated that the enterprise had begun to fail from the above causes, and that some *samíndárs* had succeeded in showing that the lands of the Government grantees (*tálukdárs*) were within their settlements, and in having them dispossessed. A new settlement was accordingly made of all such grants, the old terms being applied only to that part of them which remained after the exclusion of what belonged to the *samíndárs*, and a reduced amount of revenue still continued to be realized from them. But no more grants were made; and in 1796 the Board refused to entertain an application for a grant, on the ground that the *samíndárs'* rights were not yet decided. The question, in fact, was whether the Permanent Settlement proclamation had not vested in the *samíndárs* the proprietary right over the whole Sundarbans. The old grants, too, began to decline. Káldáspur and Muham-madábád, once the most prosperous, fell back into jungle, and were unable to bear the assessment imposed upon them. They were relinquished by the grantees in 1798, and became Government estates. When Káldáspur was thus bought in by Government, there was hardly an inhabitant on it. Chándkhálí, too, which was a Government clearing, began to relapse about 1796, but seems to have afterwards been redeemed, as in 1808 it appears in the hands of a farmer.

'However, after a season of adversity, prospects began to mend, and in 1802 the improvement was so great, that the Collector proposed to send surveyors to measure how much land had been brought under cultivation, in order that the assessment might be increased. Nothing was then done, however; and in 1808 the Collector again urged upon the Board an inquiry of this nature. He estimated the amount of land cultivated by people who held no grants, or cultivated by grantees in excess of that covered by their

grants, to be about 13,000 acres. About 1814, a measurement was made by native surveyors, but proved to be untrustworthy, the grantees having bribed the surveyors to understate the cultivation. Finally, in 1816, a measurement was carried out by Mr. Smith, an assistant Collector. As early as 1807, applications for grants, which had ceased for a long time previously, began to come in.' The subsequent history of Sundarban reclamation is one of steady progress, particularly of late years. The tract has been placed for fiscal purposes under a Special Commissioner, with a separate establishment; and its area has been surveyed and demarcated off into lots, each bearing its own number on the maps. The Commissioner estimates the Sundarban land at present under cultivation at 695,733 acres, or 1087.08 square miles, of which 493,907 acres, or 771.73 square miles (being two-thirds of the whole), were reclaimed between 1830 and 1872. As will be mentioned in the concluding paragraph of this Account, the estates in the Sundarbans numbered 431 in 1871-72, and paid a land revenue of £41,757.

DIFFICULTIES OF SUNDARBAN RECLAMATION.—Mr. Westland thus describes the method followed in reclaiming these tracts of jungle land, and the difficulties attending it:—'The clearing of Sundarban forest is a most arduous undertaking. The trees intertwine with each other to such an extent, that each supports and upholds the others. Some of the trees, too, are of immense size,—one sort, the *jin* tree, spreading and sending down new stems, till it covers perhaps an acre of ground. Trees like these cannot be cut down and removed in bulk; they must be taken piecemeal, and the tree must be cut up into little pieces. But the trees are not the only difficulty, for there is a low and almost impenetrable brushwood, which covers the whole surface. This has simply to be hacked away bit by bit by any one who attempts to penetrate into the forest.

'And there is no small danger from wild beasts while all this is going on. Crocodiles are seldom met with, except on the immediate banks of rivers; but tigers are not unfrequent, and occasionally break out upon the defenceless forest-clearers, if the latter approach their lair too closely. Sometimes a tiger takes possession of a tract of land, and commits such fearful havoc, that he is left at peace in his domain. The depredations of some unusually fierce tiger, or of more than one such tiger, have often caused the retirement of some advanced colony of clearers, who have, through their fear, been

compelled to abandon land which only the labour of years has reclaimed from jungle.

'Supposing, however, that the Sundarban cultivator has got over these obstacles, and the equally formidable although less prominent difficulties entailed by a residence far from the haunts of men, his dangers are not yet past. Unless the greatest care is taken of the land so cleared, it will spring back into jungle, and become as bad as ever. So great is the evil fertility of the soil, that reclaimed land neglected for a single year will present to the next year's cultivator a forest of reeds (*nal*). He may cut it and burn it down, but it will spring up again almost as thick as ever; and it takes about three eradications to expel this reed when once it has grown. The soil, too, must be cultivated for ten or twelve years before it loses this tendency to at once cover itself with reed-jungle.

'The first and heaviest part of the clearing of any plot of land is usually done at the expense of the proprietor, the person who has settled with Government for the land. When the clearing has proceeded to a certain point, he settles tenants upon the lands thus partially cleared, and they bring it into cultivation. These husbandmen call themselves "*ábádkári*," or reclaiming *rayats*, and esteem themselves to have a sort of right of occupancy in their lands. When these cultivators thus begin, they occasionally themselves extend their land by additional clearings; but, as a general rule, it is found that the greater part of the actual clearing work is done at the expense of the capitalist, and not of the cultivators. When a sufficient number of people are gathered together on a new clearing, they tend, of course, to form a settlement, and to remain permanently where they are. But the furthest advanced parts of the cultivation, and some also of those which are not new or remote from old lands, are carried on upon a different principle. A large number of husbandmen, who live and cultivate lands in the regularly settled districts to the north, have also lands in the Sundarbans, which they hold under different landlords. The cultivating seasons in the Sundarbans are later than those farther north, and the plan which is followed by these double cultivators is as follows:—The months of Chaitra, Baisákh, and Jaishtha, corresponding roughly to the English months of April, May, and June, are spent in cultivation at home. The husbandman then, having prepared his home cultivation, embarks with his ploughs, oxen, and food, and proceeds to his *ábád*, or Sundarban clearing. July, August, and September are

spent in ploughing and sowing and preparing the crops there, the peasant building a little shed as a dwelling for himself. The water gets high in August and September, but this is little impediment to cultivation. A considerable portion of the land under rice is situated below high-water mark; but the planting is easy, for rice sown on higher lands is transplanted into these low lands when it is strong enough to bear the water. After having sown and transplanted his Sundarban crop, the husbandman returns home, and these outposts of civilisation are absolutely abandoned,—large extents of cultivated rice-fields, without a trace of human habitation. By the middle of December, the home-cultivated rice has been cut and stored, and the peasant then returns to the Sundarbans, and reaps the crop on his clearing there. At this time of the year (January and February), reapers or *dārwāls* crowd to the Sundarbans, and are extensively employed for the harvesting. When the rice is cut and prepared for sale, the *bepārīs* or dealers come round and buy it up, and the *samāndār* also sends his agents round to collect the rents from the cultivators. The peasant having sold his grain, pays his rent, and brings the balance of his money back with him to his home.

‘While a great deal of cultivation in the more remote parts of the Sundarbans follows this method, in the nearer tracts there are large settlements of husbandmen who dwell permanently near the land they have under cultivation. But it must be remembered that these tracts are after all sparsely inhabited, and that many of the cultivators who dwell in them, besides having a holding near their own houses, have also another, eight or ten miles away, which they visit only occasionally when they have work to do. The great fertility of the land renders it easy for a husbandman to keep large areas under cultivation; and thus, what with resident large-cultivating husbandmen and non-resident husbandmen, the population in the Sundarban tracts is not at all equal to what the amount of land under cultivation would lead one to expect.

‘There is another thing to be noticed with reference to the dwellers in these regions, namely, that they do not tend, as in other places, to group themselves into villages. Probably this is one result of their having holdings so large, that it is most convenient to live near them. But whatever the cause, many of the village names on the map represent no sites of villages as we usually understand a village, but represent merely great seas of waving paddy, with

homesteads dotted over them, where families live apparently in perfect seclusion. This description, however, does not apply to the older settled tracts.

‘Another feature in the reclamation and cultivation of these Sundarban lands is the embankment of water inlets. It is a characteristic of deltaic formations, that the banks of the rivers are higher than the lands farther removed from them; and the whole of the Sundarbans may be looked on as an aggregation of basins, where the higher level of the sides prevents the water coming in to overflow the interior. Many of these basins are so formed, that, left to themselves, they would remain under flood, as they communicate with the surrounding channels by means of *kháls*, or small water-courses, which penetrate the bank; and a great part of reclamation work consists in keeping out the water, and thus bringing under cultivation the marsh land inside. This method of reclamation of low lands applies both to the Sundarbans proper and also to a remarkable line of depression which runs across Jessor District, immediately north of Khulná. Part of these low lands has been, and part remains to be, drained and reclaimed by the method referred to. In employing this method, all the inlets from the channels surrounding are embanked, and smaller channels called *poýáns* are opened round their ends. The inlets themselves are too big to be kept under control, but these *poýáns* can easily be so kept. This embanking is usually done in November, after the rivers have gone down. When the tide is low, the channels are opened, and the water from the inside drains off; when it is high, the channels are closed. Much land can be rendered culturable by this means, which would otherwise be marsh. But here also a single year’s neglect may take away at one stroke all that has been gained by many years’ labour. The effect of the rains and the freshes of each year is to partially destroy all the embankments that were used the previous year, and to flood the lands. The rice that has been sown has, however, attained sufficient hardihood to remain uninjured; and when the waters again go down, the harvest may be reaped. But unless the embankments are again renewed in November, the floods will not have ceased to cover the low lands by sowing time, the land will remain unsown, and jungle and marshy reed will take the place of the paddy.

‘One curious testimony to the extent of these embanking operations is shown in their effect on the tide. They will plainly have

the effect of confining the rising tide within the river channels, and preventing it expending itself in lateral overflow. Twenty years ago, the tide was never observed at Narál, in Jessor District, or even for some distance farther down stream. At the present day, when the rivers are low, the tide turns the current not only at Narál but for a few miles above it. The change is plainly the result of the extension of cultivation in the Sundarbans.

‘It is difficult to give an idea of the wealth of rice-fields that one sees during harvest time, in passing along the rivers which intersect the Sundarban reclamations. In other parts of the country the view is always restricted by trees or by villages, but in the Sundarbans it is different. In the tract which has been cleared, you look over one vast plain, stretching for miles on either side, laden with grain. A homestead is dotted about here and there, and the course of the rivers is traced by the fringes of low brushwood that grow upon their banks; but with these exceptions, one sees in many places one unbroken sea of waving rice up to the point where the distant forest bounds the horizon. In places where reclamation has only recently begun, a fringe of half a mile broad on either side of the river comprises all that has yet been done by the extending colony.

‘These colonies sometimes suffer most severely from cyclones. Their houses and their fields are only a foot or two above high-water mark in the low-lying Jessor Sundarbans; and when the cyclone wave pours up the great streams of the Pasar and the Haringhátá, and from them spreads all over the country, the inundation works cruel havoc among these low-lying isolated villages. The grain in their fields is spoiled; their houses are torn away, and all their stores are lost; their cattle are carried away and drowned; and they themselves reduced to the extremest shifts to save their own lives. The cyclone of the 16th May 1869 destroyed two hundred and fifty lives in Morrellganj alone, and caused an immense loss to property. Liability to cyclones must put a practical limit to the extension of cultivation: for the nearer one gets to the sea, the greater the danger; and the more the forest is cleared away, the smaller the barrier placed between the cultivator and the devouring wave.’

AREA; OUTTURN OF CROPS, ETC.—The Commissioner of the Sundarbans thus returns the area under his supervision, classified into three great divisions :—(1st) The area at present set apart

for reclamation purposes, and leased out, amounts to 1,076,030 acres, or 1681·29 square miles, of which the approximate area under cultivation is 689,983 acres, or 1078·09 square miles; the remaining 386,046 acres, or 603·19 square miles, being uncultivated and under jungle. (2d) The forest land not leased out comprises an area of 2,538,871 acres, or 3966·98 square miles. (3d) The navigable rivers and creeks, 1,205,942 acres, or 1884·28 square miles. The total area of the Sundarbans, therefore, is 4,820,843 acres, or 7532·55 square miles. The clearings are leased to the grantees for a term of 99 years. Sundarban lands are very unevenly assessed; and the Commissioner states that variation in rent does not furnish an index to the quality of the land. Husbandmen who have held their lands for a long time, and who have leases (*pattás*), pay much less rent than the new-comers who now apply for lands even of somewhat inferior quality. The following table of the rates of rent, outturn and value of crop, in the different divisions of the Sundarbans, has been furnished to me by the Commissioner:—

LOCALITY.	Rate of Rent per acre.	Outturn per acre.	Average value of outturn per cwt.
24 Parganá Sundarbans between the Húgli and Jamuná rivers, . . . }	4s. 6d. to 6s.	8½ cwts.	1s. 6½d.
24 Parganá Sundarbans between the Húgli and Haringhátá rivers, . . }	3s. 9d.	5 cwts.	1s. 4½d.
Jessor Sundarbans,	3s. 9d.	5 cwts.	1s. 4½d.
Bákarganj Sundarbans,	3s. to 6s.	8 cwts.	1s. 9½d.

CONDITION OF THE CULTIVATORS.—In the part of the 24 Parganá Sundarbans lying between the Húgli and Jamuná rivers, a holding exceeding fifty acres would be considered a very large farm, and anything below five acres a very small one. In the eastern part of the 24 Parganá Sundarbans, and in the Jessor Sundarbans, the average size of the holdings is rather greater,—a farm of sixty-five acres or upwards being looked upon as a large one, and one of seven acres or under a very small one. A fair-sized, comfortable holding for a husbandman cultivating his own land is about seven acres in the western part of the 24 Parganá Sundarbans, and also in the Bákarganj Sundarbans. But in the

low-lying Sundarbans in the east of the 24 Parganás, and in Jessor, ten acres are required to comfortably support a cultivator and his family. A single pair of oxen can cultivate five acres of land, but not more. The Commissioner states that a small holding of five acres would not make a peasant as well off as a respectable retail shopkeeper, nor would it enable him to live as well as a man earning 16s. a month in wages. In the more fertile and elevated Sundarban lands in the west of the 24 Parganás, and in Bákarganj, the peasantry, as a rule, are prosperous and free from debt. In the intermediate tracts,—namely, the eastern part of the 24 Parganá Sundarbans, and the Jessor Sundarbans,—the smaller cultivators are generally more or less in debt. Most of the cultivators in the Sundarbans hold their land with occupancy rights; and the Commissioner estimates that only about one-fifth of the entire number are tenants-at-will. Very few of the husbandmen hold their lands on a permanent tenure, or without being liable to enhancement of rent. No class of small proprietors is found in the Sundarbans, who own, occupy, and cultivate hereditary lands, without either a *samíndár* or superior holder above them, or a sub-holder, or *krishán*, or day-labourer under them.

THE DOMESTIC ANIMALS of the Sundarbans are cows, oxen, ponies, goats, and pigeons, which are kept by Hindus and Muhammadans alike; fowls, kept by Musalmáns only; and ducks, by Muhammadans and low-caste Hindus. Ponies are worth from £5 to £15 each, but are few in number, and not used as beasts of burden or for agricultural purposes. They are kept by the richer husbandmen and landlords, both Hindus and Muhammadans, but principally by the latter, almost entirely for the purpose of running races at village fairs during the cold season, and to proclaim the dignity of their owners. A pair of average oxen or bullocks costs about £3; an ordinary cow, about £1; a pair of buffaloes, £6; and a score of kids six months old, from £1, 10s. od. to £2. The agricultural implements generally in use are the following:—*nángal* or plough, value 1s. 6d.; *kaddá* or spade, value 1s. 6d.; *káste* or reaping-hook, value 3d.; *dds* or bill-hook, for clearing jungle, value 6d.; *mai*, a bamboo ladder used as a harrow, the driver standing upon it to give it weight as it is dragged over the field, value 3d.; *khantá*, a sort of light crowbar, with a wooden handle and an iron head, principally used for digging holes in fencing, value 9d. For the cultivation of what is technically

known as 'a plough' of land, equal to about five English acres, a pair of oxen and the implements above mentioned are needed, the whole representing a capital of about £3, 4s. 9d., of which £3 would be the cost of the oxen alone.

WAGES AND PRICES.—The wages of a labourer not employed in field work vary from 6d. to 8d. a day, according to the season. The wages of an agricultural day-labourer are the same, but are frequently paid either in whole or in part in grain. Reapers are always paid in kind, by a share of the crop. A husbandman engaging a labourer for the harvest season pays him an eighth share of the crop cut by him. Smiths and carpenters in the Sundarbans are not paid by the day, but by the piece. The market price for the ordinary variety of coarse rice cultivated in the Sundarbans is reported by the Commissioner to vary from 3s. 9d. to 5s. 6d. a hundredweight. No barley, Indian corn, wheat, or indigo is grown in the Sundarbans. Sugar-cane is sold at the rate of one to two pice ($1\frac{1}{2}$ to 3 farthings) a stick. The produce of the cane, when converted into raw sugar, sells at about three-halfpence per pound.

LANDLESS DAY-LABOURERS.—There is no tendency towards the growth of a distinct class of day-labourers in the Sundarbans, not possessing or renting lands. A husbandman who has more land than he can manage himself, either sub-lets a portion, or imports labour for its cultivation. In sub-letting the land, the proprietor either regularly leases it, or lets it out on what is termed *bhāg*, or a division tenure, receiving a share of the produce in lieu of rent. As regards the payment of rent by sub-tenants, much depends upon the rates which the holder of the lands has himself to pay. The Commissioner states that he knows of instances where a cultivator paying a rent of 9s. an acre to the grantee from whom he held, sub-let a portion of the land for 18s. an acre; and, as a rule, a cultivator does not sub-let his lands for less than twenty-five per cent. above the rates which he pays himself. When the land is sub-let in *bhāg* or shares, the holder of the land receives one-half of the produce from his sub-tenant in lieu of rent. The oxen for the plough are supplied by the sub-lessor; but seed grain, plough, and all other necessary agricultural implements are furnished by the sub-lessee.

SPARE LAND.—In the older Sundarban grants there is no spare land, except of very inferior quality, and even such is rarely met with. In estates recently cleared, however, there is more land available than there are husbandmen to till it; and not only are settlers

able to obtain very favourable terms as to rent, but they are often assisted by the superior grantees by money advances, or by cattle purchased for them. A grantee naturally does all he can to lease out the whole of his clearing, as, if allowed to remain fallow, it quickly reverts to jungle. In the northern parts of the Jessor Sundarbans, especially in the resumed estates which had been cleared forty to fifty years ago, there is much spare land, but on a very low level, and not easily let. The Commissioner reports that it is here impossible to get a sufficient number of cultivators, as almost the entire area lies under water during the rains, and there is no place to live in.

LAND TENURES.—There are several grades of under-tenants between the grantee, who holds his lands direct from Government, and the actual cultivator of the soil. These classes of under-holders bear different names in the 24 Parganás, the Jessor, and the Bákarganj Sundarbans. In the 24 Parganás Sundarbans there are two grades superior to that of a common cultivator, viz. the *gánthidár* and *dár-gánthidár*. In some places the *gánthidár* is also styled a *chakdár*, and in others a *thikadár*. They hold under the grantee, who is directly responsible for the Government revenue demand, or under his nominee. In the Jessor and Bákarganj Sundarbans, however, the under-tenures are more numerous, and of a somewhat different character. They are thus described in Mr. Westland's report on Jessor:—‘Almost all the lands that lie south of Bagherhat are Sundarban *táluks*; some of these have, however, been sufficiently long under cultivation to have put off the appearance of recently reclaimed lands, but they have mostly been acquired subsequently to the Permanent Settlement. In the Jessor Sundarbans, among the cultivators of those lands where reclamation is comparatively recent, the same tenures do not prevail which are found in the regularly settled Districts to the north. There are not here the *gánthi* and *jot* tenures which are found in the west and north, but an entirely new series of tenures, going by different names. *Patni* tenures and farms are almost unknown, as the *samindár* does not ordinarily transfer all his rights to others, constituting himself a mere rentcharge, but manages his lands himself. In fact, it is the subordinate holders, and not the *samindárs*, who take to creating tenures. The highest tenure is called a *táluk*, the *tálukdár* holding and paying rent for a village, or half a village, sometimes cultivating the lands himself, and sometimes not. The *tálukdár* corresponds

with the *gánthidár* of the older tracts, where the word *tálukdár* has a totally different application, and refers not to the cultivating series, but to the landholding series of tenures. The *tálukdár's* rent is looked upon as a fixed rent. Under him comes the *háwaládár*, who corresponds with the *jamá* holder farther north, and whose rent is also regarded as fixed. The *háwalá* tenure may be created by the *zamindár*, if he has not already created a *tálukdár*; and in this case a *tálukdár* subsequently created will take position between the *háwaládár* and the *zamindár*. The right of a *tálukdár*, however, includes that of creating *háwalás* within his own tenure; and the *háwaládár* again may create a subordinate tenure, called *ním háwalá*, and may subsequently an *ausat háwalá*, intermediate between himself and the *ním háwaládár*. In these subordinate tenures, the tenants are almost always of the pure peasant class, and engage personally in agriculture. They are always regarded as having rights of occupancy; but if they again let their lands, those who cultivate under them, called *charchá rayats*, have no such rights, and regard themselves as only holding the land for the time.

'No doubt these tenures have their origin in rights founded upon original reclamation. A cultivator who gets a small piece of land to clear always regards himself as having a sort of property in it,—an *ábádkará swaltá*, or reclamation right. As reclamations extend, he begins to sub-let to other cultivators, and we have a *háwaládár* with his subordinate *ním háwaládárs* in a few years.

'The *tálukdárs* above described are those who, in the *parganá* lands, come between the *zamindár* and the cultivator proper or *háwaládár*. In Sundarban grants the word has another meaning, for these grants are themselves called *táluks*, and their possessors are *tálukdárs*. Among these *tálukdárs* are several persons holding considerable *zamindáris* in Jessor, Bákarganj, and the 24 Parganá's; but a great number of them appear to belong to the comfortably circumstanced class of people residing immediately north of the Sundarbans. Many people there, who derive a competence either from a tenure in land or from commerce, have also some *táluk* in the Sundarbans, and they form, for the most part, successful reclaimers. They have just enough money to carry on Sundarban reclamation with success; and they are not rich enough to leave everything in the hands of agents, and, by forgetting their direct interest, relax their enterprise. Many of them have also cultivators of their own in their older settled lands, and can use them for their

newer lands. It is to the class to which these men belong that the greater part of the agricultural improvement and extension since the Permanent Settlement is owing; and the advantage of having men of this class as Sundarban *tálukdárs* was strikingly shown in 1869. The cultivators suffered great losses by the cyclones of that year, and the loss would have been sufficient to paralyze the whole reclamation scheme, but that these *tálukdárs*, immediately connected as they are with the grants, at once came forward to give their husbandmen the necessary assistance, drawing only upon the little surplus of money they had at their homes. Larger *samindárs* require to have these matters brought home to them, and even then expect their cultivators to settle matters themselves; these smaller men at once appreciate the whole case, and step into the gap.'

The Commissioner states that, with the exception of the Jessor Sundarbans, and the eastern portion of the 24 Parganás Sundarbans, where the land is low and liable to long-protracted inundations, there is no tendency to increase the number of sub-tenures. In the western part of the 24 Parganás, and in the Bákarganj Sundarbans, the grantees and other superior landholders are most anxious to purchase the rights of sub-tenants whenever they get the chance, as there is little or no difficulty in collecting rents or in obtaining cultivators on good lands. But in the low-lying lands in the eastern parts of the 24 Parganás and in Jessor the case is different, and a marked tendency exists to increase such sub-tenures. The Commissioner reports that attempts are being made to introduce new tenants in these tracts, and that settlements are being made, either by allowing the class of middlemen to engage direct with the Government, or by settling small estates with substantial resident husbandmen.

^ RATES OF RENT.—The Sundarbans have been settled so as not to discourage the growth of the more valuable crops. Generally speaking, no higher rates are taken for lands bearing costly products than for the same quality of soil if it were under rice. Thus homestead sites and superior lands on which sugar-cane and other rich crops are cultivated, are assessed at the same rates as good rice lands. The Commissioner returns the prevailing rates of rent for rice land in the different tracts of the Sundarbans as follow:—In the 24 Parganás Sundarbans, between the Húglí and the Jamuná rivers, from 4s. 6d. to 6s. an acre; in the eastern part of the 24 Parganás Sundarbans and in the Jessor Sundarbans, 3s. 9d. an acre; and in the Bákarganj Sundarbans, from 3s. to 6s. an acre. No statement

exists showing the actual rates for Sundarban lands in olden times ; but the Commissioner is of opinion that the present rates are about fifty per cent. in excess of those current fifty years ago. Under Mr. Henckell's scheme of 1784, the maximum rate which lands, after being brought into cultivation, were to yield, was 3s. per acre.

NATURAL CALAMITIES, such as blights, floods, and droughts, occasionally occur in the Sundarbans, but not often ; nor have they, within the experience of the present generation, happened on a scale to seriously affect the harvest of the entire Sundarbans.

FLOODS.—The cyclones of 1864, 1867, and 1869, although they inflicted great damage in certain particular localities, were only partial in their effects, and did not extend over the whole Sundarbans. What was felt severely in one tract hardly affected another ; and even in the parts most severely visited, the destruction was confined to a more or less limited area. Excepting such partial inundations caused by cyclones and storm waves, floods are unknown. Excessive rainfall does not cause inundation. The water escapes through sluices into the surrounding creeks and rivers at ebb tide. The rivers and watercourses never rise high enough to overflow the ordinary embankments, except when there is a storm wave. As storm waves and cyclones, however, are not of frequent occurrence, and do not affect the entire Sundarbans, the Commissioner thinks there is no necessity for larger protective embankments than those which already exist. The embankments constructed by the grantees and landed proprietors are generally four feet high.

DROUGHTS seldom occur in the Sundarbans, although in 1872 the rainfall was deficient, and in several lots the crops suffered to a greater or less extent. Drought, when it does happen in the Sundarbans, is occasioned by a deficiency in the local rainfall. Irrigation canals are not needed ; and indeed it would not be possible to construct them, as the country is intersected by innumerable salt-water creeks and rivers. Where there is sweet water, the tides rise sufficiently high to admit of the river water flooding the land, and naturally irrigating the fields.

THE BLIGHTS which occasionally attack the rice crops are caused by worms attacking the young plant before the grain has properly ripened. These worms are about half an inch long, and are called *majra* in Jessor, and *pamri* in the Bákarganj Sundarbans.

COMPENSATING INFLUENCES IN THE CASE OF FLOODS AND DROUGHT

do not exist to any appreciable extent in the Sundarbans, the land being nearly a dead level. In seasons of scanty rainfall, as in 1872, there is, however, a slightly better yield of paddy in the lower lands than on some of the rather higher levels. But these higher lands do not suffer seriously, although the crops are not so abundant as in other years. The Commissioner states that, even in years when the rainfall is unusually heavy, the lands produce an abundant harvest, as the slightly higher lands yield better crops than usual; while, owing to the natural drainage by the numerous creeks and rivers, the lower lands do not suffer much.

FAMINE WARNINGS.—The Commissioner states that the shopkeepers of the Sundarbans have kept no record of the price of rice during the famine of 1866. The rates current in the Districts to the north, however, would substantially apply to the Sundarbans; and the subject has been fully dealt with in my Statistical Accounts of the 24 Parganás, Jessor, and Bákarganj Districts. The Commissioner reports that the average price of rice in the Sundarbans, after the gathering in of the winter harvest, or in January, is Rs. 1. 8. 0 a maund, or 4s. 1d. a hundredweight. If the price of rice in January or February were to rise as high as Rs. 2. 4. 0 a maund, or 6s. 2d. a hundredweight, and the rise were owing not merely to unusual exportations, but to a serious failure of the local crop, the Commissioner would consider these rates a warning of approaching famine. High rates, however, do not always indicate scarcity. The Sundarban rice, particularly the crop from the 24 Parganás and the Bákarganj Sundarbans, goes to the Calcutta market; and whenever there is any unusual exportation from Calcutta, market prices in the Sundarbans would rise. This increase, however, seldom amounts to more than from eightpence to a shilling in excess of the ordinary rates. Nearly the entire population of the Sundarbans is composed of the agricultural classes; and the Commissioner does not consider a rise in the price of grain, however high, if produced by any other cause than the destruction of the local crops, to be a source of apprehension. On the contrary, high prices would add to the prosperity of the general population. The cultivators in the Sundarbans mainly depend upon the *áman* or winter rice harvest; and the *áus* or autumn rice crop, however good, could not compensate for its loss. The natural means of communication, in the shape of rivers and navigable creeks, are ample to avert famine, if preparations were made in time, and the warnings of the approaching

scarcity had been attended to sufficiently early. By December the outturn of the winter rice harvest can be ascertained; and the Commissioner states that if this only amounted to one-half of an ordinary season's crop, he would, after consulting with the local landholders, think it right to arrange for importing a sufficient quantity of rice.

FOREIGN AND ABSENTEE PROPRIETORS. — The Commissioner reports the number of separate estates in the Sundarbans at 431 in 1871-72. Reckoning the Port Canning Company as one, there are 19 European and 20 Musalmán proprietors registered as landholders in the Sundarbans. The area held by Muhammadan landholders is returned at about 122,000 acres. These lands are settled at progressive rates. The Commissioner returns the revenue from these lands for the current year (1873-74) at £1580, which will be eventually increased to £3880. The majority of grantees and other settlement holders in the Sundarbans are absentees; very few of them reside on their estates.

MEANS OF COMMUNICATION.—The navigable rivers and creeks form the principal means of communication in the Sundarbans. Roads hardly exist. The only metalled road is one at Canning, besides which there are about fourteen miles of rough unmetalled roads in a few lots in the 24 Parganás Sundarbans. The other tracks are mere footpaths. About six miles of the Calcutta and South-Eastern Railway, which runs to Canning, pass through Sundarban lots Nos. 53 and 54.

COMMERCE.—Apart from the important export from the Sundarbans of timber and firewood, which has been fully described in previous pages, and a considerable trade in other jungle products, such as canes, reeds, thatching-leaf, honey, and shell-lime, the agricultural exports from this District consist almost entirely of rice and paddy, with a little *gur*, or raw sugar, grown by a few of the cultivators. The chief market villages are Chándkhálí and Morrellganj; but trade is also carried on at fairs and religious gatherings, which are held periodically at stated places. The only new market which has lately sprung up is the village of Morrellganj on the Pangasi river, established by the Messrs. Morrell about twenty years ago, and now one of the principal seats of Sundarban trade. This rising village and port is fully described in my Statistical Account of Jessor. The rice crop of the Sundarbans is more than sufficient for the local consumption, the surplus being exported to Calcutta and

the surrounding Districts. A rural population has few wants; and the chief imports into the Sundarbans consist of oil, salt, tobacco, pottery, hookah pipes, *dāl*, or pulse, clothes, and a few iron agricultural implements. The Commissioner thinks that the exports are greater than the imports, and states that ample evidence exists to show that an accumulation of coin is going on in the Sundarbans. Many cultivators have been able to amass considerable wealth, and almost every able-bodied and industrious husbandman has bettered his condition since he first settled on a Sundarban estate. As a rule, it is the very poor who come to the Sundarbans. An industrious man, even without a penny of his own at first starting, soon reaches easy circumstances. The Commissioner states that among the old settled husbandmen there are several who have amassed £300 or £400, and a few who are worth from £1000 to £1500.

CAPITAL.—Such accumulations of capital are partly hoarded, partly laid out in improving the owner's house and lands, or in additions to his real property, and partly employed in usury. The usual rate of interest upon a small loan, where the borrower pawns some article as security, is one pice for each rupee per month, or $18\frac{3}{4}$ per cent. per annum. In large transactions, with a mortgage upon moveable property, the usual rate is twelve per cent. per annum; in similar transactions, but secured by a mortgage upon houses or lands, it varies from eight to twelve per cent. per annum. In petty agricultural advances to the cultivators upon the personal security of the borrower, interest is charged at the following rates:—If the loan is for six or seven months, twenty-five per cent. interest is charged; if for nine months, thirty-one per cent.; and if for a whole year, thirty-seven and a half per cent. As a rule, crops are never mortgaged in the Sundarbans. A person buying an estate would consider a net income of nine or ten per cent. a fair return for his investment, but a great deal depends upon the size and situation of the estate. A well-cleared estate in the north of the Sundarbans fetches more than an estate in the same condition in the south, where there is a greater risk of damage from cyclones and storm waves. No banking establishments exist in the Sundarbans, loans being generally conducted by under-tenants and the substantial class of husbandmen. Few shopkeepers are money-lenders, as they are generally strangers, and do not know the people well enough to find out their ways and means.

THE ADMINISTRATIVE HISTORY of the Sundarbans belongs to

the Districts on the north, to which each tract respectively belongs, and is included in the figures given in this section of my Statistical Account of the Districts of the 24 Parganás, Jessor, and Bákarganj. The land revenue is the only subject with regard to which I have been able to obtain separate figures for the Sundarbans. In 1871-72 it amounted to £41,757, 16s. od., derived from 431 estates, or an average payment of £96, 17s. od. from each estate. All Sundarban lands are settled at a progressive rate of rent; and the Commissioner states that the eventual revenue to be obtained from these 431 estates will amount to £61,988, 6s. od., or an average payment of £143, 16s. 3d. by each estate. The land revenue of the Sundarbans is paid into the treasury of the District on the north, to which each tract respectively belongs, and is included in the Account of that District. The separate cost of administration of the Sundarbans, *i.e.* the salary of the Commissioner and that of his office establishment, amounted in 1871-72 to £1830.

PRELIMINARY OBSERVATIONS

ON

MR. BLOCHMANN'S HISTORICAL AND GEOGRAPHICAL
NOTES.



REMARKS BY LOCAL OFFICERS.

NOTE BY THE EDITOR.

I HAVE had the advantage of sending the following pages, after they were struck off, to the District Officers, and receiving their remarks upon them. With reference to Mr. Blochmann's observations on p. 383, the Commissioner in the Sundarbans writes :

‘For the last half century at least, there have not been any important changes in the course of the Sundarban rivers. Some changes, indeed, are to be observed from a comparison of the recent maps with Rennel's surveys, made between the years 1764 and 1772. But, on the other hand, it should be remembered that, so far as the Sundarbans are concerned, Rennel's surveys were confessedly no better than approximate. Consequently a difference must necessarily be found when such surveys are compared with the results of the more accurate observations of the present day. Besides, whatever changes may have taken place in the course of the Sundarban rivers, it is certain that such changes have been gradual, and not of a nature to prohibit permanent settlement. With regard to cyclones, also, I do not think that their action constitutes an important preventive of Sundarban colonization ; for the effects of any cyclone, however disastrous at the time, are recovered from in the space of a very few years. I would draw attention to the statement that “settlements in the Sundarbans are of a temporary nature, and consist almost exclusively in the laying out of rice fields, which are only visited by men at the periods of sowing and reaping.” This description is perfectly accurate as regards a portion of the Jessor Sundarbans, namely the swampy lands between the Kabadak and

Baleswar rivers. In almost all the rest of the cultivated tracts in the Sundarbans, *rayats* permanently dwell all the year through.'

The Collector of the 24 Parganás, with reference to Mr. Blochmann's valuable identification of the *sarkárs* and *mahals* on Todar Mall's rent-roll with modern localities, adds the following remarks:—

'*Khalifatábád Sarkár*.—The name Khalifatábád implies that it was "reclaimed on the part of the Emperor." It was probably applied to this region from the time of Khán Jahán Ali, the great Muhammadan reclamer of the Sundarbans according to the local legends, who died in 1458 A.D. (See Westland's *Report on Jessor*, p. 20, 2d ed.).

'*Sargáon Sarkár*.—The entrance of the Jamuná is now (1874) entirely filled up.

'*Pachnor*.—Rennel's spelling, Pajenore, is perhaps nearer the local pronunciation, as I learn that this *parganá* is commonly known as Pajnaur.

'*Bágutiá*, locally known as Debriú Baghatea.

'*Sherpur Tahsíl*, locally known as Sherpur Tosoali.—The four following *parganás*—(4) Belwári, (9) Bágutiá, (19) Sherpur Beriá, (20) Sherpur Tahsíl—are now all included in *parganá* Mahmudsháhi, which comprises within itself 31 minor Fiscal Divisions.'

The Collector of Jessor remarks:—'All the *parganás* and *mahals* which Mr. Blochmann connects with Jessor can at the present time be easily identified in the District, with the following exceptions:—

'*Anuttampur*.—I know of no such *parganá* in Jessor, but there is one named Anupampur.

'*Ujidlpur*.—Not known in Jessor, but the name bears some resemblance to Tara-ujial and Shah-ujial *parganás*, which are both in this District.

'*Borádah*.—Not known in Jessor, but there is one named Baradi.

'*Belwári*.—This *parganá* is now known as Belwári Bamanpur.

'*Belgáchi*.—This *parganá* was in Jessor, but was transferred in 1868 to the District of Faridpur.

'*Sherpur Beriá*.—The name of this *parganá* is generally pronounced Sherpur Bariah.

'*Sherpur Tahsíl*.—The name of this *parganá* is generally pronounced Sherpur Tashevali, a manifest corruption.

'*Kutabpur*.—Not known in Jessor, nor can I identify it with any name of similar sound in the District.

'*Bhál* and *Kasbá*.—Not known by this name in Jessor District, but the town of Jessor itself is locally known as *Kasbá*.

'*Bághmárá*.—The more smooth pronunciation *Bágmárá* is usually adopted.

'*Táluk Kásindth*.—Not known in Jessor, nor can I identify it with any name of similar sound in the District.

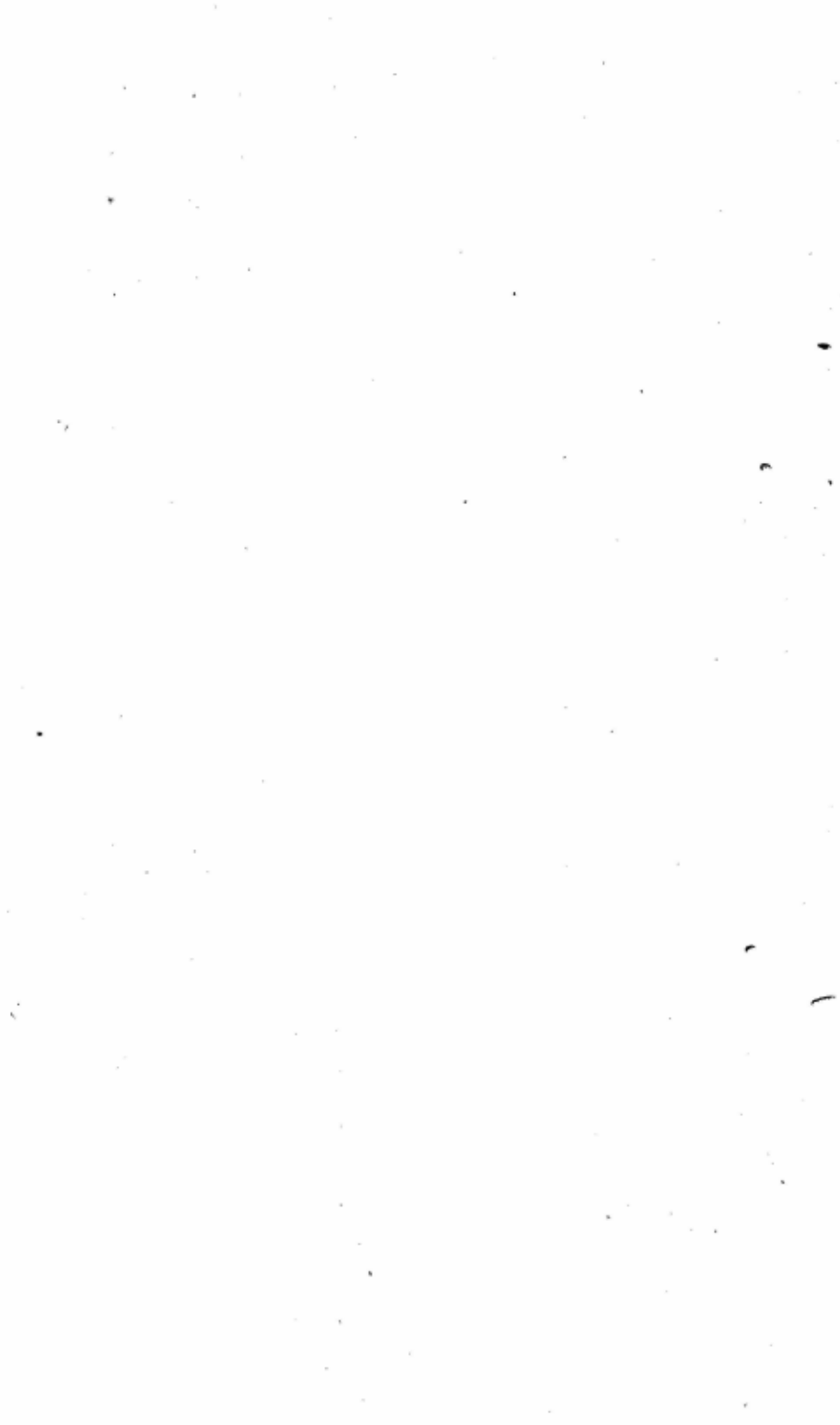
'*Jesor*, generally called *Rásúlpur*.—*Rásúlpur* is now the name of a *taraf* situated on the *Bhairab*, exactly opposite the town of Jessor.

'*Sulaimánábád*.—This *parganá* is usually called *Solimábád* or *Salimábád*, which would mean the clearing of *Solim* or *Salim*.

'*Sáhaspur*.—Not known in Jessor, nor can I identify it with any name of similar sound in the District.

'*Tappá Sobná*.—There is a *taraf* of this name in Jessor.

'*Munrághchá*.—There is no such *parganá* in Jessor, but there is a well-known *parganá* of this name in the 24 *Parganá*s.'



GEOGRAPHICAL AND HISTORICAL NOTES

ON THE

BARDWAN AND PRESIDENCY DIVISIONS OF
LOWER BENGAL.

COMPILED FOR DR. W. W. HUNTER'S STATISTICAL ACCOUNT

OF BENGAL BY

H. BLOCHMANN, Esq., M.A.

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GEOGRAPHICAL AND HISTORICAL NOTES

ON THE

BARDWAN AND PRESIDENCY DIVISIONS OF LOWER BENGAL.

WE have no information regarding the division of Bengal into Districts during the reigns of the Muhammadan kings of Bengal. No written history of Bengal has come down to us; and numerous as the inscriptions are that have hitherto been found, they do not throw much light on Bengal geography. In fact, with the exception of the division of the country into *mahals*, no other division is incidentally mentioned. *Sarkárs* existed, otherwise we could not explain the names of several *sarkárs* in Todar Mall's rent-roll, as, for example, Bárbakábád and Sulaimánábád, which clearly refer to independent kings of Bengal. In the Provinces of the Dehli empire, also, the division into *sarkárs* and *mahals* had early been introduced. The word '*parganá*,' which is now so common, and which, like *mahal*, means a revenue division, was only lately introduced. The derivation of the word is not quite clear, though it is almost certain that the word is a Marhattá one, and belongs to Western India. The words *subah* and *chaklah* belong entirely to the Mughul period.

The fact that the old revenue divisions of Bengal were styled *mahals*, explains the occurrence of this word in Bengal geographical names, as Rájmahal (or Agmahal, as it was called before Akbar's time), and our Tributary *mahals*, Jungle *mahals*, etc. Parts of the country are occasionally mentioned under other titles. Thus in Eastern Bengal we hear of a District called '*Iklím Muazzamábád*,' i.e. the clime or realm of Muazzamábád (Sonárgáon); or we find '*Arsá Sátgáon*,' the 'District' of Sátgáon,—a name which still

exists in '*parganá*' Arsá, to which Húgli and Sátgáon belong; but these terms occur so rarely that they seem to be accidental. The term '*tháná*,' again, refers to a division of the country for military purposes, and was chiefly used for Districts lying along the frontiers, where settlements of Páiks, or Bengal militia, existed.

The financial history of Bengal commences with Todar Mall's rent-roll, a copy of which is preserved in the *Ain i Akbari*. Grant says that this rent-roll was completed about 1582 A.D., the year in which Todar Mall, as we know from the *Akbarnámah*, was made Finance Minister. He had been in Bengal and Orissa in 1575, bravely fighting for Akbar against the Afgháns. The first victory of the Imperialists, near Takaroi or Mughulmári, north of Jaleswar, was, in fact, due to his bravery. In his rent-roll, which is called *Asl i Jamá Tímár*, Bengal proper is divided into 19 *sarkárs*, containing 689 *mahals*. The revenue from land, salt, fisheries, and port-dues amounted to 10,693,067 *Akbarsháhi* rupees, exclusive of the family subsistence or *nánkár* of the Collectors of the revenue, which amounted to Rs. 326,250. The list of the *mahals* and the revenue at which each was assessed are given in the *Ain*. The people of Bengal are described by Abulfazl as 'obedient and ready to pay taxes. They pay the taxes in eight instalments annually, in rupees and gold *mohars*, which they bring personally to the treasury.'

Todar Mall's rent-roll remained in force till the end of the regency of Sultán Shujá, brother of Aurangzeb, who a short time before 1658 fixed the revenue at Rs. 13,115,907, being an increase of 24 *lákhs* on the *Asl Jamá* of Todar Mall. Shujá's rent-roll gave Bengal wider limits. Hijili, Midnapur, Jaleswar, portions of Kuch Behar, Western Assam, and Tipperah had been added to Bengal, partly as newly conquered territory. Several chiefs, also, of Chutiá Nágpur paid tribute, and portions of the Sundarbans, if not actually reclaimed, were for the first time assessed. Altogether, his roll showed 34 *sarkárs*, consisting of 1350 *mahals* or *pargandás*.

Shujá's assessment was followed during the long reign of Aurangzeb; at least we have no information of any improvement in the revenues of Bengal, with the exception, of course, of several additions arising from the conquest of Kuch Behar, the annexation of Chittagong and Western Assam (the latter temporarily), and the occupation of portions of the Morang. Aurangzeb was too much occupied with the affairs of the Dakhín, and was glad to leave the

administration of Bengal in the hands of his grandson Azímushán, never demanding, as it appears, more than the established rental. But as the growing poverty of the imperial exchequer demanded strict regularity in the payment of this sum, Aurangzeb bestowed the *diwání* of Bengal on the well-known Jafar Khán, to whom he gave the title of *Murshid Kulí Khán*. This man, who has correctly been styled the Todar Mall of Bengal, was the son of a Bráhmaṇ. Brought up while an infant by Hájí Shafiá of Isfahán, he was carried to Persia, and there brought up in the Muhammadan faith under the name of Muhammad Hádí. When death deprived him of his patron, he returned to the Dakhín, and was soon received into the service of Aurangzeb, who honoured him first with the title of *Kártaláb Khán*, with the *diwání* of Haidarábád, and then removed him to the same post in the Súbah of Bengal, under the title of *Murshid Kulí Khán*. Notwithstanding complaints of his administration, preferred at the instigation of Prince Azímushán, Jafar Khán was confirmed in his post just before the emperor's decease in 1707; and he had the address to maintain himself in his office throughout the whole reign of Bahádur Sháh. On the accession of Farrukh Siyar in 1713, and the consequent vacancy in the *nizámat* of Bengal, Jafar Khán was enabled, with the assistance of Jagat Seth the banker, to purchase it on easy terms for himself, with the higher title of *Mútamin-ul-Mulk Aláuddaulah Asad-jang*. From this period is to be dated the entire uncontrollable administration of finances, when united virtually in the same person with that of the superior office of Názim. The first effect of the change was the removal of the seat of government, in 1717, from Dacca to Murshidábád, Jafar Khán's former residence¹ when acting solely in the capacity of *diwán*. He next commenced his financial reforms, which consisted chiefly in the abolishing of the Bengal contingent of household troops (3000 horse), and in a *hastobád* investigation, set on foot throughout the interior Districts, and chiefly in that of Sátgáon, for the purpose of ascertaining or equalizing the established proportional assessment, which caused a perpetual increase to the old rent-roll. These various reforms were embodied in the *Jamá i Kámil Tímár*, or perfect rent-roll. According to it, Bengal was, from 1722, or 35 years prior to the British conquest, newly arranged in 13 *chaklahs*, or large divisions

¹ Murshidábád is called after him (Jafar Khán *Murshid Kulí Khán*). Its old name was Makhshúdábád, spelt on old maps *Moxudabath*.

of territory, comprising, by minuter subdivisions of old *mahals*, the number of 1660 *parganás*, the revenue of which was now fixed at Rs. 14,288,186. Two of the 13 *chaklahs* were annexations from Orissa, viz. Bandar Balasor, and Hijili; 5 lay west of the Ganges, viz. Sátgáon, Bardwán, Murshidábád, Jessor, and Bhúshná; and 6 lay north and east of the Ganges, viz. Akbarnagar, Ghorághát, Karaibárf, Jahángirnagar, Silhet, and Islámábád. The *faujdáris*, or magisterial jurisdictions, coincided with the revenue *chaklahs*.

To the above new rental further sums were added, arising from taxes levied over and above the *Asl i Jamá*, and called *abwáb*. Under Jafar Khán, the *abwáb* carried to the account only amounted to little more than $2\frac{1}{2}$ *lákhs*, though he collected much more, which did not appear in the imperial accounts. But under his successor, Shujá-ud-daulah, the *abwáb* collections were either increased, or appeared for the first time more fully in the accounts, and Rs. 2,172,952 were credited. Under Alí Vardí Khán, till 1755, the *abwáb* rose to Rs. 2,225,554, inclusive of Rs. 302,480 levied as *chauth Marhattá*; and under Kásim Alí Khán, to 1763, to Rs. 7,481,340.

In 1765, when Kásim Khán was expelled, and the Company acquired the *diwání*, the net amount of all the revenue collected by authority throughout the *súbah* of Bengal amounted to Rs. 25,624,223. Adding to this 65 *lákhs* proceeding from the *súbah* Behar, and 11 *lákhs* more as the annual *málguzárf* of Midnapur (being the only portion of Orissa annexed to the great viceroyalty of Bengal), we have as total effective income, in 1765, of all the dependencies, 33 $\frac{1}{2}$ millions of rupees. Subsequently, the resumption on a large scale of lands misappropriated under the name of *bárf zámín* commenced, which led to an almost annual increase in the land revenue till the time of the Permanent Settlement.

We have, therefore, between 1582 and 1792, or a period of 200 years, two principal Settlements, viz. the *Asl i Jamá* of Todar Mall, which was modified by Prince Shujá before 1658 so as to take in newly-acquired territory; and, secondly, the *Kámil Jamá* of Jafar Khán, which with several modifications continued till after the acquisition of the *diwání* by the East India Company.

The second Settlement is minutely detailed in Grant's *Analysis of the Bengal Finances*. Todar Mall's rent-roll, though it is one of the most interesting contributions to Bengal geography of the 16th century, has hitherto received little attention. The rent-roll divided

Bengal, in its then circumscribed limits, into 19 *sarkárs*, of which 11 lay altogether north and east of the Ganges, viz. Jannatábád, Purniah, Tájpur, Panjá, Ghorághát, Bárbakábád, Bázuha, Silhet, Sonárgáon, Fathiábád, and Chittagong; 4 lay chiefly west of the Húglí or Bhágirathí, viz. Audumbar, Sharífábád, Salímábád, and Madáran; and, lastly, 4 lay almost entirely within the Delta east of the Húglí and west of the Ganges, viz. Sátgáon (a few *parganás* of which lay west of the Húglí), Mahmúdábád, Khalífatábád, and Baklá. *Sarkár* Jaleswar, with Midnapur, belonged to Orissa. On the whole, then, the geographical division was based upon the courses of the rivers.¹

I shall now take those *sarkárs* of Todar Mall's rent-roll which correspond to the Presidency and Bardwán Divisions of the present day. I have not succeeded in identifying every place. Many of the *mahals* were small, and assessed as low as 25 rupees. Hence a good number of them was swept away by Jafar's rent-roll, and no trace is now-a-days to be found of them. In fact, *Sarishtahdar* Grant even did not attempt the restoration and identification of the Bengal *mahals* of the 16th century.

The following table will show the relative position of Todar Mall's western *sarkárs* and the modern Bardwán and Presidency Divisions:—

<i>Bardwán Division.</i>		<i>Sarkárs in Todar Mall's Rent-roll.</i>
1. Midnapur . . .	corresponds to	Jaleswar and Madáran.
2. Howrah } . . .	"	{ Sátgáon, Madáran, Salímábád, and Sharífábád.
3. Húglí } . . .	"	
4. Bardwán . . .	"	Salímábád, Sharífábád, Sátgáon.
5. Birbhám . . .	"	Madáran, Sharífábád, Audumbar.
6. Bānkurá . . .	"	excluded as not belonging to Bengal.
<i>Presidency Division.</i>		
1. 24 Parganás and Calcutta . . .	"	Sátgáon.
2. Nadiyá . . .	"	{ Salímábád, Sátgáon, Khalífatábád, and Mahmúdábád.
3. Jessor . . .	"	
4. Sundarbans . . .	"	Khalífatábád and Mahmúdábád.
		excluded as not being assessed.

¹ This had also been the case with the division of Bengal into five Provinces during the time of the Hindu kings. The divisions were—(1) *Rārha*, west of the Húglí and south of the Ganges; (2) *Bagrī*, the Delta of the Ganges; (3) *Vārendra*, the country north of the Padmā, and between the Karatoyā and Mahānandā; (4) *Banga*, the country to the east of the Delta; and (5) the country west of the Mahānandā.

Thus the two Divisions correspond nearly to eight of Todar Mall's *sarkárs*. It is noteworthy that four out of the eight have Muhammadan names, viz. Salímábád, Sharífábád, Khalífatábád, and Mahmúdábád. Three of the *sarkárs* with non-Muhammadan names—Sátgáon, Midnapur, and Madáran—are called after their principal towns, of which two, viz. Madáran and Sátgáon, are now insignificant hamlets. The name of Audumbar we also find in other parts of India; thus General Cunningham gives the name of Audumbara to Kachh.¹ Of the four *sarkárs* with Muhammadan names, two remind us of Muhammadan kings of Bengal, viz. Salímábád and Mahmúdábád. The latter is called after one of the three Mahmúd Sháhs of Bengal, probably after the third, who reigned from 1533 to 1537. The name of the former should be Sulaimánábád; and the *Ain* still gives the old form, which is traceable to Sulaimán, whose son Dáúd Sháh was defeated by Akbar's forces. But the name was early corrupted to Salámábád, or Salímábád, either in remembrance of Prince Salím (Jahángír), or because the form is shorter. The personages or historical events that gave rise to the names of Sharífábád and Khalífatábád are not exactly known.

I shall now take the *sarkárs* singly.

SARKAR SATGAON.

This *sarkár* derives its name from the town of Sátgáon or Saptagrám, 'The Seven Villages,' which was a place of importance till the 16th century. It owed its prosperity to its situation on the Saraswatí, which was formerly the main stream of the Bhágirathí. At Tribení, north of Húgli, the river sends forth two branches, one to the west, under the name of Saraswatí, and one to the east, which is called Jamuná or Jabuná. The entrances of both branches are now nearly silted up, and the Jamuná only becomes important again in the southern portions of the 24 Parganás. The Saraswatí is now an insignificant *khál*, which joins the parent stream a little below the Botanical Gardens, south of Howrah. Alfazl looks upon the Saraswatí, the Jamuná, and the Padmá as the chief branches which take the waters of the Ganges to the sea. He says in the *Ain*.²—'Near the place Kázihátá, in *sarkár*

¹ *Ancient Geography of India*, p. 302, and map ix.

² Mr. Blochmann's edition of the *Ain-i-Akbari*, p. 388.

Bárbakábád, the Ganges divides into two parts,—one goes eastward, and flows into the ocean near Chátgáon, and in this separation the stream is called Padmávatí; the other goes southwards, and divides again into three parts, one being called the Saraswatí, the other the Jon (or Jamuná), the third Gangá. The three are called in Hindí, Tribení,¹ and are held in veneration. The third (*i.e.* the Gangá, the modern Húgli) becomes, near Sátgáon, a thousand channels, and then joins the sea. The Saraswatí and the Jamuná also flow into the ocean.' On De Barros' map of Bengal² (A.D. 1540), the Saraswatí and Jamuná are still marked as large branches; on Van den Broucke's map (1660), the Jamuná is marked as a small *khál*, but the Saraswatí is still prominently drawn as a large offshoot. It is also noticeable that the large island in the Húgli opposite to Tribení was in existence in 1540, for it has a prominent position on De Barros' map. At the present day the Saraswatí is a narrow rivulet; the old banks, however, are in many places distinctly visible, and show how large the river once was. In the early period of the Muhammadan rule, Sátgáon was the seat³ of the Governors of Lower Bengal, and a mint town. Its first Governor was Izzuddin, in 1325 A.D. These officers seem often to have rebelled; for even in Akbar's time Sátgáon had the nickname of '*Bulghák-Khánah*,' or 'house of revolt.' Its importance as a place of trade and shipping is well attested, and even a modern Bengali proverb uses the term 'a Sátgáon man' in the sense of 'an astute fellow.' The decay of the town is no doubt due to the silting up of the river; in the memoir to Van den Broucke's⁴ map it is called 'a village.' In the *Ain* (1596 A.D.) it is already mentioned as decayed; for Abulfazl says:—'In *sarkár* Sátgáon there are two "*bandars*" (or trading-places on a river or sea) about half a *kos* distant from each other;

¹ *i.e.* The three streams.

² *Da Asia*, by Joao de Barros, vol. iv. pt. 2.

³ Other residences of Governors were Deokot in Dinájpur, Lakhnautí, and Sonárgáon. These towns lay all near the frontiers of Bengal,—Deokot in the north, to keep the rebellious Rájás and aborigines in check; Sonárgáon protected the eastern frontier; Lakhnauti faced the Dehli empire; and Sátgáon was near the frontier of Orissa.

⁴ In Francois Valentyn's *Beschryving van Choromandel*, pt. v., Amsterdam, 1726. The map was drawn up by Mattheus van den Broucke, who was 'Land-Voogd van Choromandel' from 1658 to 1664 (*loc. cit.* p. 174). The Dutch settlements in Bengal belonged to the Coromandel Agency.

the one Sât-gáon, the other Húgli. *The latter alone pays revenue.* Both are in the hands of the *Firinghís*. Here grow excellent pomegranates.¹ The latest inscription, also, found at the place dates from 1530 A.D. A ruined mosque and several old tombs in a small quadrangle are the only remains now left; and when I visited the place in 1870,² the name of Sât-gáon was applied to a collection of eleven huts. The place² lies about half an hour's walk from Magrah station on the East India Railway.

Sarkár Sât-gáon, in 1582, was divided into 53 *mahals*, paying a revenue of 16,724,724 *dáms* (40 *dáms* = 1 Akbarsháhi rupee), or Rs. 418,118. The *Bandar* tolls and *Hát* taxes alone were Rs. 30,000. In 1728 they amounted to Rs. 297,941 (Grant).

The *sarkár* was a large one. It extended from Háthiágarh in the south, near Ságar Island, to a little above Plassey (Palási) on the Bhágirathí in the north, and from the Kabadak in the east to beyond the Húgli; but the greater portion lay east of the Húgli, within the modern Districts of the 24 Parganá and Nadiyá. It was swept away by Jafar Khán's new division of Bengal into *chaklahs*, some portions being transferred to *chaklah* Bardwán, others to *chaklah* Húgli.

The names of the *mahals* are:—

(1) AMBOA; (2) KOTWALI; (3) FARASATGHAR. Amboá is still marked as a prominent place by Rennel, south of Kálná, and on Van den Broucke's map it is spelt 'Ambowa.' Kotwáli belongs to *parganá* Raipur, to which Kálná belongs; hence Grant speaks of 'Raipur Kootwally Satgam.' It is therefore clear that lands of the *parganá* were used to defray the magisterial charges (*kotwáli*) of Sât-gáon. The last name is doubtful.

(4) UKHRA or Okra. Rennel spells 'Aukerah.' This is a large *parganá*, now partly in the 24 Parganá and in Nadiyá. The Nadiyá portion contains Nagar Ukhra, and west of it, near the Jamuná, the old Láopalá, mentioned on inscriptions (*Journal of the Asiatic Society of Bengal*, pt. i., 1870, p. 294). In Jafar Khán's rent-roll, the name of Ukhra or Okrá is also used for the large *zamindári* of Nadiyá, conferred in the beginning of the 18th century on Raghu Rám, a Bráhmaṇ descended from Bhabánand, the first conspicuous member of the family, who, as recorder of the *jamá* of *sarkár* Sât-gáon, held the title of *Majmúádár*,—a title so

¹ Vide *Journal of the Asiatic Society of Bengal*, pt. i. 1870, p. 280.

² It is not marked on the Indian Atlas Sheet No. 121.

common among Bengal families, and generally corrupted to *Majumdar*.

(5) ANWARPUR, now a large *parganá* in the Bárásat Division of the 24 Parganás.

(6, 7) ARSA, and DEPENDENCIES OF SATGAON. The name 'Arsá' has been explained above.¹

(8) AKBARPUR. Not identified.

(9) BURAN. A large *parganá* in North-western Sátkhirá, 24 Parganás.

(10, 11) PANWAN and SALIMPUR. Spelt on our maps 'Pownan' and 'Salampur.' The former lies west of Arsá, the latter north of it.

(12) PURAH. No longer a *parganá*. There is a place 'Poorah' in Northern Basurhát, near the Jamuná.

(13, 14) BRAMAHOTTAR and MANIKHATI. Not identified. *Brahmottar* is a term applied to grants of lands to Bráhmans.

(15) BELGAON. Still a small *parganá*, south of Plassey.

(16) BALINDA, in the 24 Parganás, with the towns of Haruá and Báлиндá. Haruá is the burial-place of Gorá Chánd, the legendary saint of the 24 Parganás.

(17, 18) BAGWAN and PATKABARI, the former in Nadiyá, the latter in Murshidábád. They are the most northerly *mahals* of the *sarkár*.

(19) BALIA, in the 24 Parganás, west of the Jamuná, with the town of Basurhát.

(20) BHALUKA, in South Sátkhirá, between the Bayrá *bíl* and the Kabadak. A portion of the *mahal* belongs to *sarkár* Khalífatábád.

(21) BARIDHATI, in the 24 Parganás, south of Calcutta, and west of Diamond Harbour.

(22) TURTARIA. Not identified.

(23) HAVELISHAHR, opposite Húglí and Chandarnagar. The *parganá* lies now partly in Nadiyá, partly in the 24 Parganás. The name is often contracted to *Hálíshaahr*. This is the Haveli or home *parganá* of the *Shahr* or town, *i.e.* Sátgáon.

¹ This *mahal* included, of course, Húglí and Chinsurah. Plans and rough sketches of the old Portuguese and Dutch settlements will be found in Valentyn's *Beschryving*, vol. v., and in Bernoulli, vol. i, p. 455. The conquest of Húglí by Sháh Jahán is given in Stewart's *History* (p. 152). In Jafar Khán's rent-roll, the greater part of Arsá is given as belonging to the *zamindárá* of Raghu Deb.

(24) HUSAINPUR, in the 24 Parganás, generally joined with Kalároá (No. 40). A portion of it belongs to *sarkár* Sulaimánábád.

(25, 26) HAJIPUR and BARBAKPUR. Not identified.

(27) DHULIAPUR, in the 24 Parganás, south-east, between the Jamuná and the Kálinđí. Near it lies Iswaripur, the seat of Rájá Pratápáditya, the hero of the Sundarbans.

(28) RANIHAT, a large *parganá* west of the Húglí, opposite Sántipur.

(29) SADGHATI. This seems to be Sádkhálí, north of Plassey.

(30 to 34) SAKOTA, SRIRAJPUR, SAGHAT, KATSAL, and FATHIPUR. Not identified. Srirájpur seems to be the same as Sarfrázpur, still a *parganá* in the 24 Parganás, north of the town of Basurhát.

(35, 36, 37) KALIKATA (Calcutta), BAKUYA, and BARBAKPUR. This is Calcutta; and the *Ain i Akbarí* is therefore the first book that mentions the present capital of India. The situation of the other two *mahals* is still a matter of doubt; even the name 'Bakuyá' is not certain. Gladwin has 'Makúma.' The revenue paid by these three *mahals* in 1582 amounted to Rs. 23,405½.

(38, 39) KHARAR and KANDALIA. Not identified.

(40) KALAROA, joined with Husainpur (No. 24), partly in Nadiyá and in 24 Parganás.

(41) MAGURA, in the 24 Parganás, south of the town of Calcutta.

(42) MATIARI, in Nadiyá District.

(43) MEDNIMALL, south-east of Calcutta, along the South-Eastern Railway, towards Port Canning (present name, Maidánmal).

(44) MUZAFFARPUR, in Howrah District, on the Húglí, below the Botanical Garden.

(45) MUNRAGACHHA, in the 24 Parganás, with Diamond Harbour and Húglí Point.

(46) MAIHATI, in the 24 Parganás, generally spelt *Myehatti*, south of Buran and east of Bayrá bil. Jafar Khán's rent-roll confers this *mahal* on a *zamindár* of the name of Satirám.

(47, 48) NADIYA and SANTIPUR.

(49) HILKI, in the 24 Parganás, in the north-west of Sátkhirá Subdivision.

(50) HATHIKANDA, still a *parganá*. 'Háthikanda lies' opposite to Sukhságar on the Húglí, in Húglí District.

(51) HATHIAGARH, the most southerly *mahal* of the *sarkár*; a large *parganá* extending from Diamond Harbour towards Ságar Island.

The harbour tolls and *hāt* taxes mentioned above formed *mahals* 52 and 53.

SARKAR SULAIMANABAD.

This *sarkār* lay to both sides of the Húglí, and surrounded *sarkār* Sâtgaón in the north and west. The name, as was mentioned above, was early corrupted to Salímábád and Salámábád. This explains the origin of the name of the town of Salímábád (or Salámábád) on the left bank of the Dámodar, south-east of Bardwán. It was the chief town of the *sarkār*.

The *sarkār*, as constituted in 1582, was more productive than that of Sâtgaón, its revenue being Rs. 440,709 $\frac{1}{10}$. Jafar Khán's re-distribution of the *mahals* into *chaklah* also swept away *sarkār* Sulaimánábád; the eastern half was attached to Húglí, and the western half to Bardwán.

Its 31 *pargands* were:—

(1) INDRANI, in Bardwán, north-east between the Bráhmañi river and the Bhágirathí. Katwá town belongs to it.

(2) ISMAILPUR. Not identified.

(3) ANULIA. This *mahal* no longer exists. The town of Anuliá lies south-east of Sántipur, near the Churní.

(4) ULA. This is the old name of Bínagar in Nadiyá, east of Sántipur, about the Churní.

(5) BASUNDHARA, or Baliá Basundhará, in Howrah District; the marshy country between the Dámodar and Húglí, with the Rájápur *jhil*. Van den Broucke's map places the village of 'Basanderi' near the point where the Saraswatí again reunites with the Húglí, and where the Rájápur *jhil* is. A remark in Dutch says: 'The bush Sanderie,¹ where Alexander the Great was pushed back (*gestuyt*) !'

(6) BHURSUT, north-west of the preceding, to both banks of the Dámodar.

(7) PANDUAH, north-west of Húglí, with the chief town of the same name. This Panduah is not to be confounded with the Panduah or Purroa near Máldah. The latter was for some time the capital of the Muhammadan kings of Bengal. Panduah was one of the earliest Settlements of the Muhammadans in Bengal. The town itself has now been reduced to a village by fever and

¹ This looks as if the first syllable in Basundharí had been looked upon as meaning 'bush !'

epidemics. Traces of its old wall and ditch may still be seen at a good distance from the present village. The ruins of its old mosques, and the great size of its tanks and their massive *gháts*, confirm the tradition of its former greatness.¹ Its paper manufactories existed till the beginning of the present century. The term *Pandut kághiz* is even now well known among Muhammadans. The Panduah paper was prized for its thinness and durability; whilst the *Arwali kághiz*, or paper of Arwal, a town in Behar on the Son, is still valued for its thickness.

On Van den Broucke's map, 'Pondua' is wrongly placed in the same latitude as 'Oegli' (Húgli).

(8) PACHNOR, or Pánchnor, spelt by Rennel 'Pajenore,' east of the Húgli, in Nadiyá, with Chágdah and Sukhságar.

(9) BALIDANGA. The name is doubtful.

(10) CHHUTIPUR, in South Bardwán, east of Salímábád.

(11) CHAUMAHA, in Northern Húgli District, south-west of Panduah. It is curious that De Barros' map should mention this *mahal*; but he gives 'Chouma,' placed correctly north-west of Sátgáon, beyond the Saraswati.

(12) JAIPUR, in Nadiyá, south-east.

(13) HUSAINPUR. This a portion of the Husainpur Kalároá mentioned under *sarkár* Sátgáon. It lies at the point where Nadiyá, Jessor, and the 24 Parganá meet.

(14) DHARSHA, on the right bank of the Húgli, between Howrah and Serampur.

(15) RAISAH. Not identified. Grant (p. 372) gives 'Raisha.'

(16) HAVELI SULAIMANABAD, in South Bardwán, to both banks of the Dámodar. A portion belongs to Húgli District. Van den Broucke marks it under the spelling of 'Silimath.'

(17) SATSAIKKA (SATSikka), west of the town of Nadiyá, in Bardwán District. In Jafar Khán's rent-roll, Satsikká is mentioned as belonging to Muhammad Akram Chaudhrí.

(18) SAHASPUR. Not identified. The Sahaspur in Jessor lies rather too far to the east.

(19) SINGHOLI. This seems to be the small *parganá* of Singur in Húgli District, south of Chaumáhá (No. 11).

(20) SULTANPUR, east of Krishnagar, between the Ichhámáti and the Kabadak.

¹ Vide a description of Panduah and its ruins in *Proceedings of the Asiatic Society of Bengal* for April 1870, and *Journal*, do., part i. for 1870.

(21) UMARPUR, in Nadiyá, on the Ichhámati, consisting of two now detached portions.

(22) ALAMPUR, in Nadiyá, south-east, on the Jessor frontier.

(23) KUBAZPUR. Rennel gives this name to the triangular piece of land opposite the town of Nadiyá, formed by the Jalangi and the Húgli. He spells it 'Cowazpoor.'

(24) KUSDAHA, spelt by Rennel 'Choazda,' in Nadiyá, south-east, adjacent to the 24 Parganás.

(25) MAZKURIN. This Arabic term, which signifies 'those who are mentioned,' is applied in works on revenue to petty *zamindárs* who paid the revenue direct to the State. They lay scattered over the whole *sarkár*.

(26) MUHAMMADPUR. Not identified. Also mentioned by Grant.

(27) MULGAR, now partly in Nadiyá, partly in the 24 Parganás, and in Jessor, west of the Kabadak.

(28 to 31) NAGIN, NAIRA, NASANG, and NABYA(?). Not identified. Náirá seems to be a mistake for Bairá, a large *parganá* in Húgli District, adjacent to Bhursut (No. 6). To Bairá belongs the little town of Máyápur (near the Bardwán boundary), where I am told the tomb exists of one Mauláná Sirájuddín, who is said to have been the teacher of Husain Sháh, king of Bengal (1494 to 1522). Grant seems to have had difficulties with Nasang, for he gives 'Lessunkeh' and 'Nessang,' though they are the same *mahal*. The last name is quite doubtful.

SARKAR MADARAN.

This *sarkár* derives its name from the old town of Madáran, or Mandáran, which I have identified with Bhitargarh. Bhitargarh is marked on our Survey maps due west of Chinsurah, beyond the Dhalkisor, in *parganá* Jahánábád. The legendary history of the town will be found in the April *Proceedings of the Asiatic Society of Bengal* for 1870, p. 116.

The town, if ever of great importance, must have sunk into oblivion in the 17th century. It is no longer marked on Van den Broucke's map nor on those of Rennel; but it is still given on De Barros' map as 'Mandaram,'—a name which, like the one near it (Cospetir), had not hitherto been identified. The fact that Madáran is only given on De Barros' map (1540 A.D.) coincides exactly with the period of the prosperity of the town. Bearing at

the same time in mind, that in 1540 Orissa was still under Hindu rulers, and that the frontier of the kingdom came close up to Madáran, we are enabled to identify De Barros' 'Reino Cospetir' with 'the kingdom of the Gajpatí,' the final *r* being simply the sign of the genitive in Bengali.

Sarkár Madáran extended in a large semicircle from Nagar in Bírghúm, over Rániganj, Jahánábád, Western Húglí, and Howrah, to Chitwá in Midnapur, and Mandalghát in Howrah, and Mahishádal in Hijili, thus forming the south-west frontier of Bengal in 1582. Its sixteen *mahals* paid a revenue of Rs. 235,085.

This *sarkár* also was entirely broken up by Jafar Khán.

The *mahals* are as follow :—

- (1) ANHATI, or Alhati, south of Jahánábád, in Húglí District:
- (2) BALGHARI, on both sides of the Dámodar, north of Bhursut.
- (3) BIRBHUM, the western and jungly portions of Bírghúm and Santáliá. The name is no doubt connected with the Mundá word *bír*, a forest, so that Bírghúm means 'forest-land.' The extension of this name to eastern portions towards the Bhágirathí is quite modern.¹ The étymology of the word is similar to that of Dongar-pur, Dongargáon, etc., which is traceable to the Goadí word '*dongar*,' a forest.

- (4) BHOWALBHUM. Not identified.

(5) CHITWA. Now in Midnapur. Abulfazl, in the *Akbarnámah*, says that the *mahal* lies intermediate between Bengal and Orissa. This was the home of the troublesome *samíndár* Sobhá Sinh, whose rebellion in the end of the 17th century caused the building of the old Fort William at Calcutta (Stewart, p. 206). Stewart spells the name wrong, 'Jetwa.' Bardá, which also belonged to Sobhá Sinh, lies close to it.

(6) CHAMPANAGARI, on the left bank of the Dámodar, north-west of the town of Bardwán.

(7) HAVELI MADARAN, now called Jahánábád. As the name Jahánábád occurs in the *Akbarnámah*, it is not traceable to Sháh Jahán. It may refer to one of the numerous Khán Jaháns under the Patháns of Bengal. Jahánábád up to 1872 included Chandrakoná. If Madáran included it, as is most probable, the *samíndárs* must have been almost independent. In the *Tuzuk i Jahángíri* (p. 194), Harí Bhán, *samíndár* of Chandrakoná, is mentioned as a

¹ The name as applied to a whole District is first found in Jafar's rent-roll.

rebel (1617 A.D.); and in the *Pádisháhnámah* (l. b. 332), Bír Bhán, *zamíndár* of Chandrakoná, appears among the imperial *Mansabdárs* of five hundred, which shows that Chandrakoná must have submitted.

According to a legend mentioned by Mr. Beames (Elliot's *Races*, i. p. 67, note), Chandrakoná was founded by up-country Rájputs of the Chauhán clan.

(8) SENBHUM, in South-western Bír bhúm, along the left bank of the Ajai, with Ilámbázár. The portion on the right bank, which is jungly and hilly, is now called Senpahárá.

(9) SAMARSANHAS, now called Samarsháhi, in South-western Bardwán, north of Jánábád.

(10) SHERGARH, also called SIKHARBHUM. The name is still used for the country between the Ajai and the Dámodar, to which Rániganj belongs.

(11) SHAHPUR, in Midnapur.

(12) KIT. Not identified.

(13) MANDALGHAT, in Southern Howrah, between the Rúpnáráyan and the Dámodar. In Jafar Khán's rent-roll, the *mahal* is mentioned as belonging to *zamíndár* Padmanáth.

(14) NAGAR, in Bír bhúm.

(15) MINABAG. Not identified, unless it refer to Mainachaur in Midnapur.

(16) MAHISHADAL, south of Mandalghát, between the Rúpnáráyan and Haldí.

SARKAR SHARIFABAD.

This *sarkár* lay north of Sulaimánábád, and comprises portions of Bardwán, Bír bhúm, and Murshidábád. Leaving out the *mahals* which now belong to Murshidábád, we have the following *parganás* belonging to the present Bardwán Division:—

(1) BARDWAN, with the town of Bardwán, the chief town of the *sarkár*.¹

(2) BARBAK SINH, in Bír bhúm. It borders on Fathisinh in Murshidábád. As Bárbak Sháh and Fathi Shah, sons of Mahmúd Sháh, were both kings of Bengal, the two *parganás* are evidently called after them. The numerous Bárbakpurs, Bárbakábáds, Bárbak

¹ For the Muhammadan Antiquities of Bardwán, vide *Journal of the Asiatic Society of Bengal* for 1871, pt. i. pp. 251 to 256.

Sinhs, etc., in Bengal point all to this king. From Tribeni inscriptions, we also know that Bárbak, when prince, was governor of the country west of the Húglí.

(3) BHURKUNDA and AKBARSHAHI, *alias* SANRUL or SURUL, in Bír bhúm. Sánrul is the 'Soorool' of our maps. Bhurkundá, as we shall see below, was also often applied to Santáliá.

(4) BAGHA, now in Bardwán District, north-west of the town of Bardwán.

(5) BAZAR IBRAHIMPUR, in Bír bhúm.

(6) DHANIYAN, spelt on the maps 'Dheyia,' correctly Dheyá, in Bardwán, south of the Ajai.

(7) SALAIMANSHAHI. This seems to be the same as Salámpur on the left bank of the Dámodar, between Bardwán and Rániganj.

(8) AZMATPUR, on the maps 'Azmat Shahi,' north of Bardwán. The chief town of this *mahal* is Mangalkot, an old town with several ruined mosques deserving of investigation. Mangalkot is mentioned several times in the *Akbarnámah* as the scene of engagements between Akbar's troops and the Pathán rebels (*vide* Stewart, p. 112).

(9) HUSAIN UJIAL, now Zain Ujiál, in Bír bhúm, west of Bhurkundá.

(10) KARGAON, a small *parganá* in Bír bhúm.

(11) KHAND, in Bardwán, on the right bank of the Dámodar, south-west of the town of Bardwán. It is generally called 'Khand Ghosh.'

(12) KHATANGA, in Bír bhúm, south of the Mor river, with the town of Surí.

(13) MANOHARSHAHI, in Bardwán, on the northern bank of the Ajai.

(14) MUZAFFARSHAHI. Not identified.

The other *mahals* belong to Murshidábád.

SARKAR JALESWAR.

This *sarkár* almost coincides with the modern District of Midnapur (including Western and Southern Hijili). It contained 28 *mahals*, and paid a revenue of 50,052,738 *dáms*, or Rs. 1,251,318 $\frac{9}{16}$. The large amount of the revenue is remarkable, especially when we consider that the District was newly conquered.

The chief town of the *sarkár* was Jaleswar, which now belongs to Orissa.

The *mahals* are :—

(1) BANSDIHA, or Haft Chaur, *i.e.* the seven Chaur. They surround Jaleswar.

(2) PIPPLI, or Piplí Sháhbandar, on the Subanrekhá.

(3) BALISAHI, or Bálísháhi, also called Kálindí Bálísháhi, in South Hijili.

(4) BALIKOTHI, in *parganá* Sátmalang.

(5) BIRIPADA, on the edge of the jungle, in Morbhanj. It paid a round sum of Rs. 16,000.

(6) BHOGRAI, a large *parganá* at the mouth of the Subanrekhá, partly in Balasor, partly in Hijili.

(7) BAGRI, in North Midnapur, bordering on Bánkurá and Húgli.

(8) BAZAR. The same as Dhenkiábázár, on the Kásái, south-east of the town of Midnapur.

(9) BAHMANBHUM, in Northern Midnapur.

(10) JALESWAR, in Midnapur and Balasor.

(11) TAMLUK.

(12) Tarkuá, in Midnapur.

(13) DAWARPARA, or Shorbhúm.

(14) REMNA, now a town west of Balasor.

(15) RAIN, 'on the frontier of Orissa.' This *parganá* is several times mentioned in Muhammadan histories and in Stewart, and must lie north of Midnapur.

(16) RAIPUR, 'a large town.' This *mahal* lies west of Bagri (No. 7),* on the upper Kásái, and belongs now to Chutiá Nágpur.

(17) SABANG, now in Midnapur.

(18 to 21) CHIARA, KASIJORA, KHARAGPUR, KEDARKHAND, all in Midnapur.

(22) KARAI, spelt by Rennel 'Currai,' in Midnapur.

(23) GAGNAPUR, or Gágneswar, in Midnapur.

(24) KAROHI. Not identified.

(25) MALJHATA. Portions of Hijili.

(26) MIDNAPUR. 'A large town with two forts, one old and one new.'

(27) MAHAKANGHAT, or Kutabpur; and

(28) NARAYANPUR, or Khándár, both in Midnapur.

SARKAR MAHMUDABAD.

This *sarkár*, which, like the following, contained a large number of small *pargands*, extended over Northern Jessor, Nadiyá, Eastern Murshidábád, Southern Rájsháhí, and Pabná. Abulfazl says that most inhabitants were Káyasths. The whole *sarkár* paid a revenue of Rs. 290,056 $\frac{2}{3}$. Jafar Khán broke up the *sarkár*, a part of it being annexed to Rájsháhí, and another to the new *chaklah* of Bhúshná. The *zamíndárs* of Bhúshná seem, however, to have been powerful long before Jafar Khán's time. During the reigns of Jahángír and Sháh Jahán, 'Satrujít, son of Mukindrá, *zamíndár* of Bhúshná,' is mentioned (*vide Journal of the Asiatic Society of Bengal*, pt. i. 1872, p. 59). His rebellion ended as fatally for himself as the rebellion of Sítáram, one of his successors in the *zamíndárí* (*vide Westland's Report*). Bhúshná lies near Mahmúdpur, mentioned below; and it is curious that west of it, on the Nabagangá, we find a Satrujítpúr.

The following are the principal *pargands*, chiefly belonging to the Presidency Division:—(1) Anuttampur; (2) Ujiálpur; (3) Borádah; (4) Belwári, in Jessor; (5) Patkábáriá, in Nadiyá; (6) Báman Kilá, in Nadiyá; (7) Paránpur, in Nadiyá; (8) Pipalbariá, in Nadiyá; (9) Bágutiá, in Jessor; (10) Belgáchhí, in Jessor; (11) Jháudiá, in Nadiyá; (12) Jíarákh, in Nadiyá; (13) Jaidiá, in Jessor; (14) Husain Ujiál, in Nadiyá; (15) Khálistpur, in Jessor; (16) Dahlat Jalálpur, on the Chitrá, north-west of Jessor, marked only 'Jalálpur' on our maps, but 'Dehulat Jalálpur' by Rennel; (17) Salámpur, in Nadiyá; (18) Sháh Ujiál, in Jessor; (19) Sherpur Beriá, in Jessor; (20) Sherpur Tahsilí, in Jessor; (21) Ghaznípur, in Eastern Nadiyá and Jessor, marked on our maps with the Bengalized form 'Gajnábhipur'; (22) Kutabpur, in Jessor; (23) Nagarbánká, in Nadiyá; (24) Háldaha, in Nadiyá; and (25) Mahmúdasháhí, in Jessor. The last is often corrupted to Muhammad Sháhí, on account of the Bengali pronunciation 'Mahamudsháhí'.¹ In Jafar Khán's rent-roll we find that the *zamíndárí* of Mahmúdasháhí was soon after 1722 conferred on Rám Deb, a Bráhma.

¹ Thus also the town of Mahmúdpur in North-eastern Jessor, which is mentioned in Westland's *Report* and on the Survey maps under the name of Muhammadpur. Rennel still gives the correct form.

SARKAR KHALIFATABAD.

This *sarkár* comprised Southern Jessor and Western Bákarganj. The *sarkár* received its name from Haveli Khalífatabád, which lay near Khán Jahán's clearings at Bághêrhát (*vide* below). The whole paid a revenue of Rs. 135,053½. The principal *mahals* were the following:—(1) Bhál and Kasbá. (2) Bháluká, a portion of which belonged to *sarkár* Sâtgaón and the 24 Parganá. (3) Bághmárá, in Western Jessor. (4) Táluk Kásínáth, in Jessor. (5) Tálá, on the Kabadak, with Kapilmuni and its famous fair. (6) Jessor, generally called Rasúlpur. This *mahal* alone paid one-third of the revenue of the whole *sarkár*. (7) Chiruliá, in South-eastern Jessor. (8) Haveli Khalífatabád, which was very likely a Sundarban clearing. (9) Khálistpur, in Southern Jessor. (10) Dántiá, near the Kabadak. (11) Rangdiá, (12) Sáhas, (13) Sulaimánábád, (14) Sáhaspur, all in Southern and South-eastern Jessor. (15) Tappá Sobná, on the Bhadrá river. (16) Imádpur. (17) Munrágáchhá. (18) Malikpur, an old *parganá*, said to have been given to Bhabeswar Rái (*vide* Westland's *Jessor Report*).

SARKAR AUDUMBAR.

This *sarkár* was also called *sarkár* Tándá. Only a few of its *parganá*s belong now to the Presidency Division, as Dháwá, Swarúp Sinh, portions of Kumár Partáp, and Sherpur.

Having thus finished Todar Mall's rent-roll as far as the Bardwán and Presidency Divisions are concerned, I shall make a few remarks on De Barros' and Van den Broucke's maps. Purchas' map, lately reproduced by Fergusson,¹ is utterly worthless and misleading; and the *Ain i Akbari*, instead of 'confirming it to the fullest extent,' says the very opposite of what Fergusson infers from Purchas.

De Barros' map of Bengal has, in latitude 27°, the name Gorij, which stands for Gory, the same as Garhi or Teliágarhi, the well-known fort near Sáhibganj. West and east of it lie ranges of mountains, and the country is called 'Reino de Barcunda.' The name has been extended too much to the east; for Barcunda is the same as Bhurkúndá in Bírghúm, mentioned above under *sarkár* Sharíf.

¹ On Hiouen-Thsang's Journey from Patuá to Ballabhi.

ábád; and from the *Tárikh i Shersháhí*,¹ it is clear that the hills of Bhurkúndá are identical with the Rájmahal hills and Santáliá. South of Gorij, we have Rara, on the Ganges, opposite to Govro (Gaur). This name either stands for the old Hínđu Division Rárha, the country west of the Bhágirathí, or it stands for Tára,² the old-fashioned spelling of Tándah. I have not identified Ferrandus, Moulavadangur, and Fatiabas [Fathiábád]. The river below Fatiabas is the Ajai. Going along the Bhágirathí, we come to a large island, the island opposite to Tribení, where two offshoots are marked. One, the Sarsutí, goes westward to Satigam (Sátgáon) and Chouma (Chaumáhá), and the other, the Jabuná, goes to the east towards Buram, which may be identified with Buran or Buran-hatí,³ on the right bank of the Jamuná in the 24 Parganás. The 'island' between the Húglí and the Jamuná contains Agarpára, north of Calcutta, and Xore, which appears to stand for Dakhinishor (Dakshíneswar). We observe that for Sátgáon the map gives two towns, one of which lies a little south-east of the other. This refers either to Húglí or to Bandel. Bernager, though marked on the right bank of the Húglí river, cannot refer to any other place but Baránagar, north of Calcutta, on the left bank, unless the small Baránagar is meant, which belongs to the French territory of Chandarnagar. Belor has not yet been identified, unless it is intended for the insignificant village of Belúr opposite to Chitpur (Northern Calcutta), with which it agrees in position. The word 'Abegaca' sounds like Amgáchhá. In position it agrees with the village of Ahdangáchhá, on the Káná Dámodar, west of Chandarnagar. The three river branches to the south stand for the Saraswati, the Dámodar, and the Rúpnaráyan.

West of the Rúpnaráyan we find Mandaram and Reino Cospetr, which I have above identified with Madáran and the kingdom of the Gajapati (Orissa).

The last two names are Pisacoly and Pisolta, which I have not identified. They seem to belong to Hijili, at the time of Barros' map a part of Orissa.

Van den Broucke's map (1660) gives a few interesting particulars. First, it shows the direction of the old *Pádisháhí* road, from Cattack, over Bhadrak, Midnapur, Bardwán, Gházipur, Moxudabath (Murshidábád), Rájmahal, etc., to Patná, and also the road from Ráj-

¹ Dowson, iv. p. 363.

² Which also Rennel gives.

³ Still prominently marked by Rennel.

mahal to Dacca. It further shows several smaller roads, as the road from Bardwán over Silimath (Salímábád) and Deniachali (Dhaniá-khálí) to Oegli (Húglí), and from Húglí to Jessor, Bhúshná, and Fathipur, near which it joined the *Pádisháhi* road. Secondly, Van den Broucke gives many more names, and is on the whole more exact than De Barros. There are, however, several impossibilities: thus, he places Bhúshná west of Jessor, Bhadrak west of the Baitaraní, Chandrakoná east of the Rúpnaráyan, etc. He does not give the names of the rivers west of the Bhágirathí, and in Orissa, but merely counts them. The Ajai, Dámodar, Rúpnaráyan, Subanrekhá, Burábalang, Baitaraní, Bráhmañí, and Mahánadí are his first, second, third, fourth, fifth, sixth, seventh, and eighth rivers respectively. To the left bank of the Ajai he places 'the land of Oedapoer;' and the town of Oedapoer, which refers to the small place 'Oodhanpur,' marked on our maps opposite to Katwá, though the 'land of Oedapoer' is perhaps a corruption of the name of *sarkár* Audumbar mentioned above. 'Bickihaat' is still prominently marked by Rennel, but is no longer given on the atlas sheets. It lies a little north-west of the modern Díwánganj.¹ 'Gasiapoer' is Gházípur, which has lost its former importance. The Bhágirathí has here considerably shifted its bed; for 'Hagdia,' the same as Rennel's Ahgahdeep, is marked on the left bank of the Bhágirathí, while Agradwíp lies now on the right bank. The isolated watercurve marked on modern maps south and west of Agradwíp still indicates the former course. 'Nimda' is Nandái, between Nadiyá and Kálná. Broucke's Nadiyá also is marked on the left bank, whilst the present main branch lies to the east of the town. The place 'Baccaresoor,' near the upper course of the Ajai, is Bakeswar in Bírghúm, famous for its hot springs. The course of the 'second river,' the Dámodar, is remarkable. From a place between Bardwán and Salímábád, a large branch joins the Dámodar with the Húglí a little below Kálná or Ambowá (*vide* above). At present, the land between Salímábád and Kálná contains a large number of *khdls*, conveying the District drainage to the Húglí; but though most of them commence from places near the Dámodar, not one flows now-a-days from it to the Húglí. Again, Van den Broucke makes the Dámodar flow into the Rúpnaráyan above Tamluk, near the present Bakhshí *khd*, and the united stream passes Tamluk (Tamboli) under the name of Pátharghátá river. Rennel (1762) gives the mouth of the Dámodar as it

¹ The very name of which proclaims its modern origin.

is at present; and we must conclude that the greatest changes in the course of the Dámodar took place in the beginning of the 18th century, which, indeed, agrees with Colonel Gastrell's remarks on the course of this river¹ and its different names. Van den Broucke gives the Saraswatí a prominent position, but Sâtgaón is marked and described in the text as a small village. The places between the Dámodar and the Húglí and Saraswatí are Silimath (Salímábád or Salámábád), Miersapoer (Mirzápur?), Amboc (Ambiká-Kálná?), Tripeni (with the Muhammadan spelling Tripání for Tribení), Caatgam (Sâtgaón), Deniachali (Dhaniákhálí, in Chaumáhá), Pondua (Panduah), Baelgerri (Bálgarhí; *vide* above *sarkár* Madáran); Sjannegger (Jahánnagar), Basanderi (Basundharí; *vide* above *sarkár*, Sulaimánábád), Tomorsegat (?),² and Mondelgat (Mandalghát). Below Mondelgat we have 'Oedagius Spruyt,' or 'Oedagius river,' at the place where the Dámodar now flows into the Húglí. West of the Dámodar we have Sjanabath (Jahánábád), Cannacoel (Khánákul, on the Káná Nadí or Dhalkisor, marked by Van den Broucke as lying on the Dámodar); south of it, Oedagyns (Udaiganj?, below Khánákul modern maps give an Udaipur), Barda (Bardá), and Sjandercona (Chandrakoná). West of Bardá a 'gedenktecken' or monument is drawn, to mark the frontier between Bengal and Orissa. Between the Saraswatí and the Húglí we have Sâtgaón, Húglí, Bandel, Dorba (?), Tweede Fort of groote wacht (Second Fort), Eerste Fort (First Fort), Thanna (?), Kl. Thanna (Small Tháná?).

The names on the left bank of the Húglí from opposite Tribení to Diamond Harbour (which is clearly given in position) are not very clear, and appear to have been put down from memory. They are:—Nata and Alipoer, opposite to Tripeni; Cangnerre (Kánchrá or Kánchrápára), opposite Oegli, with a road leading from it to Sherpoer (Sherpur) Tongi (?), to Boesna and Jessour; Tsjannok (?), away from the river, opposite Bandel; Hanenhoek or Hanen Bay, a Dutch name for a curvature of the river; Sandvoors dorp (Sandvoors village?); Barrenger (Baránagar); Soelanottí (I suppose Sutánutí is meant), where Charnock subsequently settled; Varkens Spruyt, or Varkens river (?); Chandarnagar³ (?); Tan-

¹ *Vide* Húglí Report, and below, p. 378.

² Not marked as a town, hence a *ghát* is meant.

³ The memoir to the map correctly describes it as the 'Fransche Logie,' or French Settlement, and places it one (Dutch) mile south of Chinsurah, *i.e.* on the right bank of the river.

nengad (?); Collecatte (Calcutta); Deense Logie (Danish Lodge, or Budge-Budge); and lastly, Calcula, opposite Mondelgat (Kholákhálí Ghát, near Húglí Point).

In Midnapur District, also, Van den Broucke is not very correct. The *Pádisháhlí* road correctly passes from Dántun, north of Jaleswar, over Narenger (Naráyengarh) to Midnapur, but both Midnapur and Narenger lie too near to the Rúpnaráyan; Tamboli is Tamluk; Bansja (*vide* below, under Hijili) may refer to Basutá or Basutá *chauki*, marked by Rennel a little away from the mouth of the Haldí river, or to Basdampur, south of Tamluk. 'Kíndua,' if Contai, should lie south-east of Ingeli or Hijili, near which Van den Broucke marks a 'Moorse F.' or Moorish fort. The Dutch names for places and *kháls* along the coast between Hijili and the mouth of the Subanrekhá, which was more carefully surveyed, have all disappeared. 'Caffeiri,' north-west of Dántun, is a misprint for Casseiri, *i.e.* Kasiárl. Near Ságar, which looks more broken up than it now is, a small island is marked, called I. de Gala.

Of Hijili I shall speak more below in connection with the Sundarbans.

I translate the following passages referring to the Bardwán and Presidency Divisions from the Dutch memoir accompanying Van den Broucke's map:—

'About¹ 7 or 8 Dutch miles south-west of Miersapoer is the town of Sillimath; and 2 miles east of the former, the village of Amboc. South of Amboc, we come to the small town of Tripeni; and proceeding $1\frac{1}{2}$ miles to the west, we arrive at the village of Caatgam. South of it about 2 miles, the town of Deniachali lies, 3 or 4 miles west of Oegli; and 2 miles more southwards, we come to the village of Panduah. Five miles west of it lies the town of Baalgerri; and fully 5 miles south of Panduah, the small town of Sjanneger. Going 4 miles more to the south, we arrive at the village of Mondelgat, the distance of which from the Patragatta river is about 4 miles.

'Going from Tripeni a little to the south, we come to the point where the westerly branch separates itself from the Ganges, thus forming the island upon which Oegli is situated. The branch joins again the Ganga near Basanderi. Six miles farther down,

¹ Valentyn, vol. v. p. 152 ff.

the Ganga receives the Patragatta, and flowing 4 miles east-south-east, it flows near Moordenaars Hoek¹ into the sea.

'Two miles south of Tripeni is the famous Oegli, which is also called Hoegli, where our "chief Comptoir" is. Six miles south of it is the town of Thammas,² and a little more to the south the village of Small Thammas. . . .

'Two miles east of Oegli, and so much to the north, lies the small town of Aliapoer, between which and the village of Cangnerre (2 miles more to the south) there is a highway which leads from Oegli to the villages of Boesna and Ceerpoertongi, which lie 2 miles east and west of each other, the former being 10 miles from Cangnerre, and the latter 5 miles. This road then leads to the small town of Jessoor, and from there to the town of Fattapoer.

'Two miles south of Cangnerre is the small town of Tsjannock, and 2 miles farther south the small town of Barrenger. Again 2 miles south of it lies the small town of Soelanotti. Eight miles south of the last, we come to the village of Calcula, due south of which there are three uninhabited islands. The first of them is five miles from east to west, and 3 miles from north to south. The second island stretches from north-east to south-west, and is about 5 or 6 miles long; its breadth is 3 big miles in the north, 3 small miles in the middle, and in the south, 2, 1, and $\frac{1}{2}$ miles. The third island is also 5 miles long; but its breadth in the north-east is 2 miles, and in the south-west 4. West of these islands are two other small ones, viz. Ilha de Gala, which is one mile in circumference, and lies west of the second island; and Sagor, which lies south-west of the third island, and is about 5 miles in circumference. Hereabout we see on the chart the letters A and B marked, and the word Tyger between them, to show that a vessel of that name ('Tiger'), and two or three others, stuck fast in this basin for two or three years, without being able to get off. . . .

'Oedagyns³ was one of our Branch Comptoirs, and was aban-

¹ Or 'Murderer Point,' the prominent point of Hijili District, opposite to Kálpí.

² The map has Tannah.

³ *Loc. cit.* p. 158. This remark enables me to identify Van den Broucke's 'Oedagius Spruyt,' mentioned above, p. 376, with the present mouth of the Dámodar; for there can be no doubt that 'Oedagius' is the same as Oedagyns, near Khánákul. It is thus clear that in 1660 the Dámodar ran into Rúpnráyan somewhere near or by the present Bakhshí *khál*, while a branch passed from Khánákul to the present mouth of the Dámodar.

doned in 1663. It is under the Governor of Bardwán, under whom also Cannacoel is, where our chief emporium is for the silk trade.

'Baalgerri is one of our places, where many stuffs of that name are made.

'Barrenegger¹ is also one of our places. Here the pigs of the Company are slaughtered.

'Soetanotti² is a place where rice and other grain is shipped.

'Bierboen, Sjandercona, and Sjanegger are places for sugar, which is also here stored.

'Calcula, Mondelgaat, and several other places south of them furnish all the wax and honey we require.'

I now proceed to a consideration of those Districts belonging to the Bardwán and Presidency Divisions which were either not assessed, or only partially assessed, in Todar Mall's rent-roll, viz. the Sundarbans and Hijili.

The name 'Sundarban' has been variously explained. The word has been derived from *sundar* and *ban*, meaning a beautiful forest; or it has been looked upon as a corruption of 'Sundriban,' or Sundri forest, from *sundri*, a well-known timber-tree (*Heretiera litoralis*) which grows in vast quantities in the jungle. The reddish colour of its wood explains the name, which, although simply meaning beautiful, is perhaps connected with *sindúr*, vermilion; and the common belief is that the wood becomes redder the more its roots are reached by the salt water. Others, again, have derived the word from 'Chandradwip-ban,' or Chandradwip forest—Chandradwip being the name of an old *zamindari parganá*. Lastly, the name has been connected with the Chandabhandas, an old tribe who, like the Malangs of modern times, were engaged in the making of salt. Their name first occurs in a copperplate inscription written in Sanskrit and in Ganda characters, dated 1136 *Samvat*, or A.D. 1079. The plate was found in Idalpur (or Adilpur, as it should be spelt) in Northern Bákarganj. It records the grant of three villages by Mádhava Sená, king of Bengal, to

¹ Tiefentaller says that Baránagar was famous for its *baftah* cloths; and Price, in his *Observations*, says that the cloth manufactories there determined Charnock to choose Calcutta as the site for his new Settlement.

² Here the text has the correct spelling—Soetanotti; the map has wrong—Soetanotti.

a Brahman, who, with landlord rights, receives the power of punishing the Chandabhandas, or Shandabhandas, a race that lived in the forest. The etymology which Grant appears to have heard from the learned of his time was 'Chandraband,' signifying mounds or embankments of the moon; and though this derivation is mythological enough to please Asiatic philologists, it was early adopted by Europeans, who called the jungle the 'Soonderbund,' or 'Soonderbunds.'

The extension of the name of Sundarbans to the whole coast is evidently modern. The Muhammadan historians do not use the term, but give¹ the coast-strip from Hijili to the Meghná the name of *Bhátí*, which signifies 'lowlands overflowed by the tides.' Even now-a-days the term is used in Jessor and Bákarganj as the name of the Sundarban District; and not only are the inhabitants called *Bhátí-lok*, but their Malay-like character also, which frequently tempts them to have recourse to the knife, and their litigiousness, are known in Bengal under the term of *Bhátí-misáji*.

In the improved rent-roll of Sháh Shujá, as Grant informs us, a portion of the Sundarbans is called 'Murád Khánah,' or 'Jerád-Khánah.' Though it is not stated to which portion these names apply, there is little doubt but that they refer to the Sundarban in Bákarganj. Grant translates the former name by 'mansion of desire,' and adds that the latter implies that the District is visited by locusts (*jarrád*, in Arabic, means a locust); but these etymologies are doubtful. I am convinced that Murád-Khánah means 'land (clearings?) belonging to Murád Khán;' and it is quite possible that the Murád Khán is meant who held *sarkár* Baklá (Bákarganj) under Akbar.² Further, as a matter of fact, locusts do not visit the Sundarbans, and 'Jerád-Khánah' must be a corruption of the name of some Muhammadan. In Shujá's rent-roll, the revenue of Murád-Khánah is fixed at only Rs. 8454; and two *parganás* are given, 'Akla for pasturage, and Banjar yielding the useful sundery.'

Writers have frequently advanced the opinion that the Sundarbans were in former times covered with thriving villages and towns, and that its desolate state in modern times is due to a combination of causes, to which, in the absence of historical information, some uncertainty attaches. In support of this opinion, people point to

¹ As Abulfazl in the *Akbarnámah*.

² Mr. Blochmann's translation of the *Ain i Akbari*, p. 374, where a biography of Murád Khán is given.

ruins of houses and temples, which are known to exist in various places. Ruins of buildings have, for example, been found in lots 116, 146, 165, and 211. In lot 116, the ruins are said to be Buddhistic; and in lot 104 there is a high embankment, which also serves as a highway.¹ In the Bengali romance entitled *Bangdāhīpa-parājaya*, mention is also made of a widow Dwāri, who deposited money with the Nawāb of Rājmaḥal for the making of highroads. He constructed one called Dwārijāngāl, a part of which forms the present Budge-Budge road, a branch of the Diamond Harbour road, through Chatā and Mahestalā; and this embankment is said to extend to the interior of the Sundarbans. A few old maps, also, have been laid under contribution, notably the map of Southern Bengal in Barros' *Da Asia*, on which the sites of what seem to be five large towns are marked, from which people have drawn the conclusion that the Sundarbans must have been cultivated land even in the 16th century.

But the ruins discovered up to the present time are very far between, and are neither extensive enough nor sufficiently antique to warrant such a conclusion. On the contrary, the detailed list of the *mahals* in *ṣarkārs* Sātgaon and Khalīfatābād of Todar Mall's rent-roll enables us positively to assert, that in 1582 the northern outskirts of the Sundarbans, as far as it lies within the Presidency Division, corresponded almost exactly to the northern boundary of the jungle marked on modern Survey maps. The *parganās* which now lie along the northern edge of the Sundarbān in the 24 Parganās are Hāthiāgarh, Maydā, Maidānmal (close to Port Canning), Pāighātī, Māihātī, and Dhulīāpur; and as nearly all of these² have been mentioned above in the rent-roll of Todar Mall, it is clear that the northern boundary of the jungle has, on the whole, remained stationary since 1582. If another proof were required, we might cite the legend given in the *Gangābhakti Tarangīnī*, a Bengali poem, according to which Gangā comes from the north to the south as far as Hāthiāgarh, the land adjacent to the northern point of Sāgar Island, where the holy stream divided into a hundred branches and entered the territory of hermits, *i.e.* the jungle. Regarding Khalīfatābād, or South Jessor, Abulfazl

¹ Called *Al*, a name still very common even in Assam. Abulfazl looks upon those highways as a peculiarity of Bengal, and says that the country was from them called Bang-āl.

² With the exception of Maydā and Pāighātī; Khāri is doubtful.

says in the *Ain* that it is full of jungle and wild elephants; and there can be little doubt that he meant the Sundarbans. For this District, our information goes even farther back, namely, to 1459 A.D., when Khán Jahán died, whose mosques at Bágherhát, or Khalifatabád, and at Masjidkur near the Kabadak, have lately been described.¹ Numerous traditions point to him as the digger of almost every large tank, and the builder of every road in the jungly portions of Southern Jessor. His clearings at Bágherhát, where his tomb is, have been permanent; and I am inclined to think that the old name of the place, Khalifatabád, or the 'Khalífah's Clearing,' is connected with this now canonized Khán, whilst the syllable *ábád* clearly refers to land reclaimed. Up to the present time, every plot reclaimed is called a 'Sundarbanábád,' or merely an 'ábád.' His clearings at the Kabadak near Armadi² must have been temporary; at least the comparatively recent discovery of Khán Jahán's mosque there gave rise to the name of Masjidkur.³ South of Armadi, also, due east of Iswaripur in the 24 Parganá, the maps mark the sites of ruins and attempts at colonization; and, on the whole, in Jessor District, the jungle extends much more to the north than in the 24 Parganá.

The ever-shifting course of the rivers, the existence and formation of extensive *bils*, the inroads of cyclones, and the continual invasions of the piratical Arákánese, besides the *dákáitis* of Indian privateers, whose home was the Sundarbans, must have rendered permanent settlements almost impossible. The Mughúls kept up a numerous fleet for the protection of the coast, and even in modern times river *dákáitis* are not unfrequent. Though hostile invasions are now no longer threatened, settlements in the Sundarbans are of a temporary nature, and consist almost exclusively in the laying out of rice-fields, which are only visited by men at the periods of sowing and reaping. The invasions, however, of the Arákánese in and before the 16th century may have induced colonists to retire northward. The fruits of the conquest of Arákán by Nusrat Sháh, king of Bengal, about 1530, were not permanent; and in the troublous times of the latter half of the 16th century the Arákánese regained what they had lost, and, partly assisted by Portuguese freebooters, continued their aggressions upon the Indian coast. On Rennel's map a good portion of the Bákarganj District

¹ *Vide* Westland's *Report*.

² Spelt by Rennel 'Amadi.'

³ *Vide* Westland's *Report*.

is marked, 'depopulated by the Mugs' (Arákánese); the emigration of Kulin Bráhmans from South-eastern Jessor is ascribed to the Maghs.¹ In the beginning of Jahángír's reign, the capital was transferred to Dacca on account of the disturbed state of the eastern provinces; and the Governor of Bengal exhibited, as Jahángír tells us in his *Memoirs*, at the Agra court, a live Magh as a specimen of the wild race of invaders. Even at the present time, Arákánese fishermen land annually on the Hijili coast for fishing, and then retire.²

The deltaic changes, and the consequent insecurity of settlements, have been prominently brought to notice by Dr. T. Oldham.* Of the ravages of cyclones, too, we have an early example given in the *Ain i Akbari*, which relates that in the 28th year of Akbar's reign, or 1582 A.D., a terrible cyclone overran the whole of *sarkár Baklá* (Bákarganj), causing the loss of two hundred thousand lives. As these natural agencies have always been at work, it is clear that at no time extensive settlements could have been formed.

The testimony of old maps remains to be discussed. De Barros' map places five towns in the Sundarbans, viz. Pacaculi, Cuipitavaz, Noldij, Dapara, and Tipuria. As the last three belong to Bákarganj and the Districts east of it, we may omit them for the present. Pacaculi is placed opposite to the mouth of the river which we have identified with the Rúpnráyan, i.e. at a place not far from Húglí Point. The other, Cuipitavaz, is nearer to the sea, west of the branch of the Húglí river which I have identified with the Jamuná, and south-west of Noldij; and Van den Broucke, who marks it south-east of Jessor, enables us to place Cuipitavaz near the frontier of Southern Jessor and Western Bákarganj. On Van den Broucke's map, the distance of Cuipitavaz from the sea is much greater than in that of De Barros, whose islands (which represent the broken coast of the Sundarbans) are comparatively smaller. Now the ending *avaz* is clearly the same as *ábád*; and *Cuipit*, from the geographical position, I take to stand for *Khálífat*, of which it has all letters but the *l*. One of the two 'flourishing towns,' therefore, is *Khálífatábád*, the headquarters of *sarkár* Khálífatábád in Todar Mall's rent-roll, the scene of Khán Jahán's clear-

¹ Vide Westland's *Report*.

² Valentyn, in his Dutch work, ascribes the decay of Pipplí to continued predatory invasions of Maghs and Portuguese.

* President's address.

* The Baccala of old maps.

ings; but otherwise, in all probability, as small a place on the northern outskirt of the jungle as Bággherhát, its modern representative, now is.

Pacuculij has hitherto defied all attempts at identification. In fact, the same may be said of the places Pisaculy and Pisolta, marked by De Barros as lying in Hijili. Van den Broucke throws a doubt on the correctness of these three names, inasmuch as he leaves out Pisaculy and Pisolta, and only gives Pacuculi, 'on the authority of Portuguese maps.' In position, but only faintly resembling in sound, Pisaculy corresponds to Mahishádal, the form given in the *Ain*; and Pacuculi corresponds in sound, and almost in position, with the old *parganá* Penchákulí, or Penchakoly, which lies just opposite to the present mouth of the Dámodar, and opposite to the 'James and Mary Sands.' But we rather expect a place a little farther down. I am, however, not satisfied with this identification, because Penchákulí is after all the name of a *parganá*, and not of a place, at least at present; and I am rather inclined to avail myself of a conjecture proposed by Colonel Gastrell, and take the word to be a misprint for Pacucuti, with a *t* instead of an *l*,—which would clearly be a corruption of *pakká kuthí*, or 'brick-house,' and may refer to a pucca house, or 'logie,' built by the Portuguese at the entrance of the Húglí. Such houses, belonging to various European nations, are, or were, quite common on the banks of the Húglí; they served as depôts or retreats, and, when surrounded by a ditch, were even dignified with the name of 'forts.'

Valentyn's memoir to Van den Broucke's map (p. 159) has the following passages regarding the Sundarbans:—'The coast from Sjangermaat (Jagannáth, or Puri), or say from Punta das Palmeiras (Point Palmyras, or Maipur) as far as to Ságar and the Ilha da Galinha (*i.e.* the Hen's Isle), and the river up to Oegli, has from time to time been visited by ships, and the whole was surveyed and marked down by pilots, and was further examined by one Cornelis Proot. Since the discovery of the "nieuw diep" (new depth) near Ságor, the navigation of the river has extended upwards from Oegli past Cassimbazaar and Soti to Ragiamahol, and a proper map has been made, which was forwarded to Batavia.

'The coast from Sagoor, or Ilha da Galinha, eastward as far as the western arm of Porta Grandi, or the Nabab's hoek,¹ has never

¹ Marked on the map opposite to Sandwip.

been navigated or surveyed by Dutch ships, and consequently all maps of that coast are only made by guess, and are taken from maps made by the early Portuguese. In fact, we could prove that the whole coast is 30 (Dutch) miles longer than marked on the map; and hence the coast of Aracan, Pegu, and possibly also the bay of Tanasseri,¹ are too far drawn to the west, just as the coast of Orissa appears to have been placed too much to the east. For this reason, the coast from Sagoor to the Barrenpoeter has not been properly mapped, and has only been drawn with a single line.' On the map itself, a note in Dutch states that the coast is unknown and full of dangers, and that the 'Ter Shelling' came to grief here.²

The testimony of these old maps, therefore, instead of supporting the opinion that the Sundarbans contained prosperous settlements, goes the other way, and agrees with Todar Mall's rent-roll, the Khán Jahán legends of Southern Jessor, and the story of Rájá Pratápáditya, according to which the northern limit of the Sundarbans has for nearly four hundred years remained much the same as what it now is.

Rennel's map of the survey made from 1764 to 1772 gives the names of a few places on the left bank of the Kabadak south of Amadí which are not found on modern maps, viz. Byracally and Callendy. West of Amadí he has Kazera, spelt on modern maps Khazrah. The fort which he marks south of the confluence of the Galghasiá and Kholpetuá corresponds in position to the Garh Kamálpur of the present day. His Cogreehaut is Khágrághát, near Iswarípur; but I have not traced his Luckipore, on the left bank of the Jamuná. The great difference in the courses of his rivers and those given by modern maps has often been remarked; and in several cases the correctness of his river courses has been proved by historical notices of deltaic changes since his time. His Eastern and Southern Jessor shows extensive *bils* in places that are now reclaimed.

HIJILI is the name of the coast land extending from the mouth of the Rúpnaráyan along the right bank of the Húglí river to near Jaleswar. The name has been variously spelt. Thus we find Hidgelee, Hedjeelee (Grant), Hingeli (Van den Broucke), Ingellee (Rennel), Injeelee (Stewart), and Angeli (Purchas and De Laët).

¹ This form comes much nearer to *Dhanástari*, the Muhammadan name of Tennasserim.

² *Vide Journal of the Asiatic Society of Bengal*, part i. 1872, p. 36.

De Laët says in his *India Vera*:—‘At length [sailing down the Bhágirathí from Panduah, near Gaur] we reach Chatigan, which is a beautiful town.¹ It is distant one league from Ugeli (or, as the Portuguese call it, Porto Piqueno). Not far from this port to the south is another port, called *Angeli*, in the province of Orissa.’

According to the custom of geographers of olden times, Hijili is called an ‘island.’ Grant includes it in the Sundarbans.

The name ‘Hijili’ does not occur in the *Atn*, but it is certain that a great portion of it became at least nominally tributary to Dehli with the annexation of Orissa, and that the *mahal* of Máljhátá, included by Todar Mall in *sarkár* Jaleswar, corresponded to the greater part of what we now call Hijili. The revenue at which he assessed the *mahal* (exclusive of Tamluk, Mahishádal, and Bálisháhi) amounted to the large sum of Rs. 232,957 $\frac{3}{4}$, or one-fifth of the whole *sarkár*. In Prince Shujá’s ‘improved rent-roll,’ Hijili was separated from Orissa, and attached under the name of *sarkár* Máljhátá to Bengal; but its revenue is only put down at Rs. 189,432.

Legendary accounts inform us that about 1505 A.D.—at the time when Husain Sháh, king of Bengal, had brought the rebellious Rájás to obedience, ‘even as far as the frontier of Orissa’—one Táj Khán Masnad i Alí, accompanied by his younger brother Sikandar Pahlawán (*i.e.* the wrestler), conquered Hijili, and founded a Muhammadan settlement at the mouth of the Rasúlpur river. Táj Khán’s tomb still exists there; but the inscriptions attached to the vault have not yet been published. ‘Masnad Alí’ (which means ‘a man of elevated cushion or *gadí*’) was a common Afghán title, and occurs often in Bengal inscriptions of the time. It is noticeable that the maps give a village named Masnad Alípur due south of Contai; and the religious zeal of the conquering missionaries lives, no doubt, in the names of several villages in the neighbourhood, as Rasúlpur (prophet’s town), Allahdiápur (God has given it), Burhánpur (the town of the proof), Ghauspur (the town of the help), etc. According to the legend, the conquest was chiefly effected by Sikandar, after whose death Táj Khán governed the country alone till 1555 A.D., when, on the approach of an imperial (?) army, he either buried himself alive or drowned himself. His son Bahádur Khán made his peace with the invaders, and was in 1557 confirmed in the

¹ De Laët never was in Bengal, hence he calls Sâtgaón ‘a beautiful town.’ It was at his time (1630) an insignificant village. The *Pádisháhnámah* also says that in 1632 Sâtgaón was decayed.

possession of Hijili. But a son-in-law of Masnad Ali, Zail Khain, preferred complaints against Bahádur, got him put into prison, and reigned from 1564 till 1574, when Bahádur Khán regained his liberty and authority. On Bahádur's death in 1584, two Hindus, who had been his *Diwán* and *Sarkár*, took possession of the *rāj*, which now comprised two extensive *samindáris*, called Jalámutá and Majnámútá. Bahádur Khán's name explains the existence of Bahádurpur *parganá* in Jalámutá.

It is likely that the reading of the Rasúlpur inscriptions may furnish correcter details of chronology. At present, it is difficult to say whether the following remarkable passage from Valentyn's memoir, p. 158, to Van den Broucke's map refers to Bahádur Khán or to his Hindu successors:—'The Governor of Orissa used to hold his court in the great and famous capital Cattetk, and the kingdom of Orissa was enlarged by the country or island of Hingeli, which had been for many years under its own chief, but which was conquered by the great Mogol in 1630.¹ In 1660, however, the lawful chief of Hingeli, who since his childhood had been kept a prisoner, found means to escape, and, with the help of his own men, to reconquer the country. But he did not enjoy it for a long time; for in 1661 he was again brought in the power of Eurang Zeeb, with the help of the (Dutch) Company, and was again put in prison, chained, and was a little better looked after than before. The Governor of Oegli, who had assisted in this war as 'Zeevoogd' (Admiral), governed the newly annexed country, though not personally, but represented by a lesser chief. And Prince Shujá (Sjah Sousa) had during his time² separated Hijili from Orissa, and had appointed a separate governor to it; and it is for this reason alone that Hingeli, which by position belongs to Orissa, is now attached to Bengal.

'This was the same case with the Governors of Bellasoor and Pipeli, whom the great Mogol ordered once to be under the Governor of Bengal,³ because the two places are near the sea. . . .

'Hingeli⁴ was formerly one of our great stations, and the Portuguese also had here their quarters and a church. Rice and other

¹ The *Pádisháhnámah* incidentally mentions Hijili (in 1631). When preparations were made to attack the Portuguese at Húgli, Sháh Jahán's officers spread the rumour that the object of the armament was the devastation of Hijili.

² i.e. before 1658 A.D.

³ This is confirmed by Grant (p. 263).

⁴ *Loc. cit.* p. 159.

articles were chiefly sold here, as also at Kindua, Kenka, and Badrek; but we afterwards abandoned all these places.

'Tamboli and Banzia are two villages where the Portuguese have their church and their southern trade. There is much dealing in wax here.'

Grant estimates the areal extent of Hijili at 1098 British square miles,¹ and says that the country 'is of great importance as an accessible frontier, rich in its produce of grain, but still more valuable as productive of more than one-third of the necessary quantity of salt manufactured and consumed annually within the whole British dominions dependent on Fort William.' He confirms the remark made by Valentyn, that Hijili was attached to Bengal during the reign of Sháh Jahán. In 1707, the year in which Aurangzeb died, the *jamá* of the 28 *parganás* constituting Hijili amounted to Rs. 341,384, inclusive of Rs. 43,565 salt duties. In Jafar Khán's rent-roll, Hijili and Tamluk are annexed to *chaklah* Húglí, and formed one *iltimám* or trust, given to a Bráhmaṇ of the name of Sukh Deb. The whole was divided into 38 *parganás*, with a rental of Rs. 477,947, which included the same amount as above for salt duties. The land was divided into *madhur* or arable, and *namakín* or salt land. The former lands were protected by embankments called *bahribandí*, running parallel to, and at some distance from, the rivers and numerous inlets intersecting the territory. The salt lands are those portions which are exposed to the overflowing of the tides, where mounds of earth strongly impregnated with salt are formed, and classed into *khálarís* or working places. Each *khálarí* was estimated to yield annually 233 *maunds* of salt, and required the labour of seven Malangís. The salt was obtained by filtration, and by boiling afterwards the brine, with firewood collected from the neighbouring jungle; but the operations were only carried on from November till the beginning of June, when the Malangís retired to the *madhur* lands for cultivation. Their wages depended on their diligence, and were paid 'at the rate of 22 rupees for every hundred *maunds* extraordinary weight of salt produced.' They held their *madhur* lands free or on easy terms, under the denomination of *chákrán*, as a subsistence for the rest of the year, or, together with the amount of probable balances incurred on former advances, to serve as a retaining fee and security for future services. The number of *khálarís* was about 4000, and

¹ The Survey maps of 1849 give 1013.95 square miles.

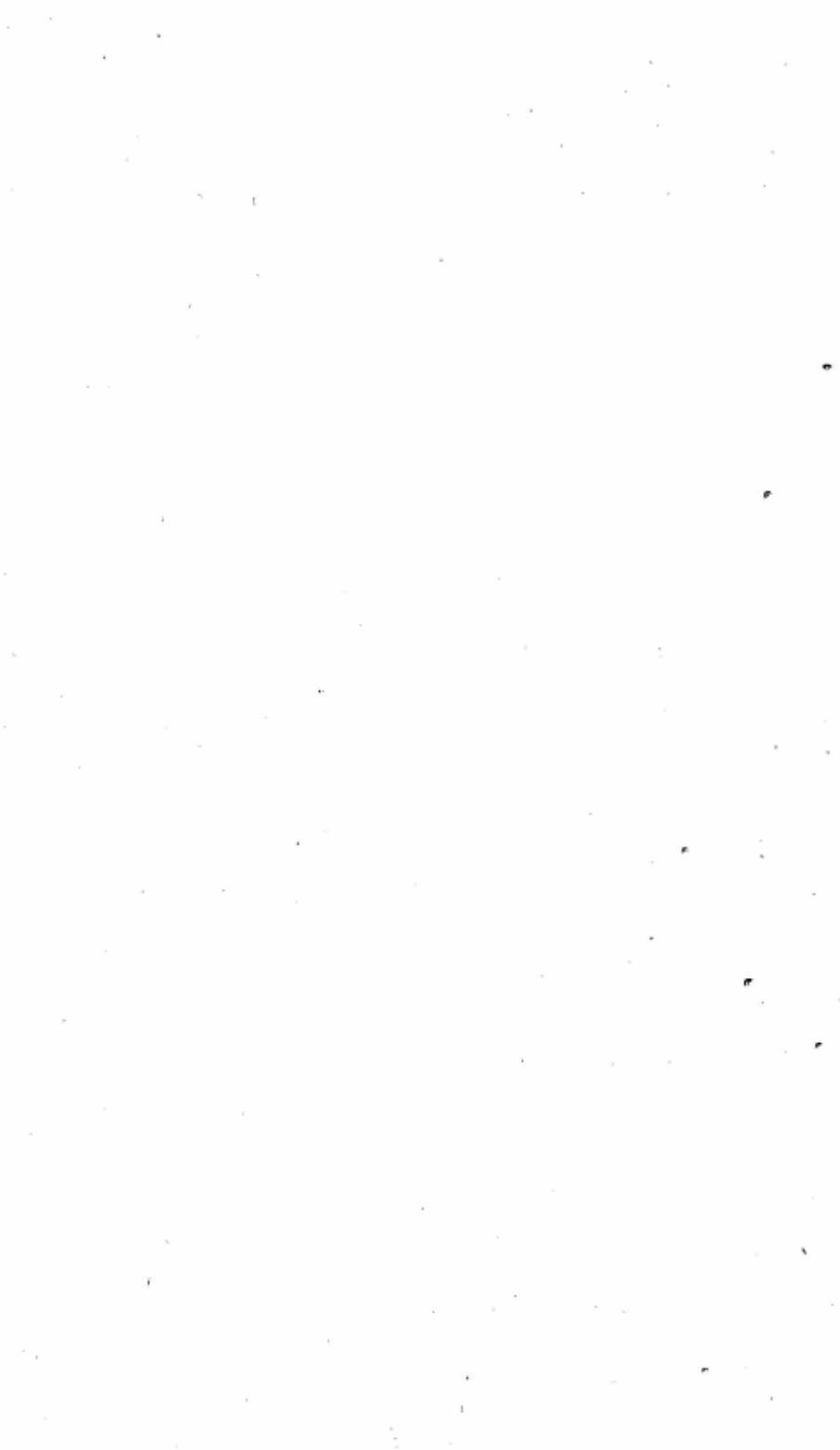
the crown rent, at the rate of Rs. 11 for each, yielded the above sum of Rs. 43,565. But the nominal selling price of the salt at Húglí was Rs. 60 for every hundred *maunds*, and the difference between the selling price and the prime cost (Rs. 22) fell into the hands of ministers, favourite servants, or merchants, who transported the salt on their own account to distant places, and acquired a vast profit through an authorized oppressive monopoly. After the events of 1757, the greater share of this lucrative commerce was transferred to the English, or natives partaking of their influence.

The quantity of salt annually manufactured in Hijili is estimated by Grant at $8\frac{1}{2}$ *lákhs* of *maunds*.

Under the Muhammadan *régime*, the principal monopolist had the title of *Fakhr-ul-tujjar* (pride of merchants) or *Malik-ul-tujjar* (king of merchants), and the salt was sold to the people at an average price of about Rs. 2 per *maund* of 82 lbs. avoirdupois. This at least was the price in the 18th century. In the *Ain*, the price of salt is given at two-fifths of a rupee per *maund* (Akbar's *maund* of 35 lbs.). Upper Hindustán and Behar were chiefly provided with salt from the Sámbar Lake and from the salt range (Namaksár) in the Panjáb. Of the then salt revenue of Sámbar we have no definite information, although there is little doubt that the rental of Sámbar in Todar Mall's rent-roll (Rs. 241,248) includes the Dehli royalty, just as it is possible that the high rental of *mahal Máljhátá* (Hijili) in the same rent-roll includes the royalty on Hijili salt.¹

The duties paid to the State by the salt works in the Sundarbans amounted in 1582 to Rs. 25,382, of which *sarkár* Fathiábád (to both sides of the Meghná) paid Rs. 6444, and the rest was charged to *sarkár* Chittagong. Grant fixes the number of Malangís in the Sundarbans and Hijili at 45,000, and the outturn of salt at 20 *lákhs* of *maunds*; but in 1781, when the Company resumed its right to the entire profit accruing from the manufacture, he estimates their number at 60,000, the manufacture at 28 *lákhs* of *maunds*, and the gross sales at Rs. 5,450,000, with a clear profit of Rs. 3,500,000.

¹ We have a few particulars regarding the working in the salt range. Abulfazl says in the *Akbarnámah*:—‘People break off pieces from the salt-rocks, and carry them to the banks of the river, where the prize is divided between the miners and the carriers, the former taking $\frac{3}{4}$ and the latter $\frac{1}{4}$ of the amount realized. Merchants buy the salt at a price varying from half a *dám* to two *dáms* (40 *dáms* = 1 rupee) per *maund* (Akbar's *maund*), and export it. The State takes 1 rupee for every 17 *maunds*.



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TO THE

24 PARGANAS AND SUNDARBANS.

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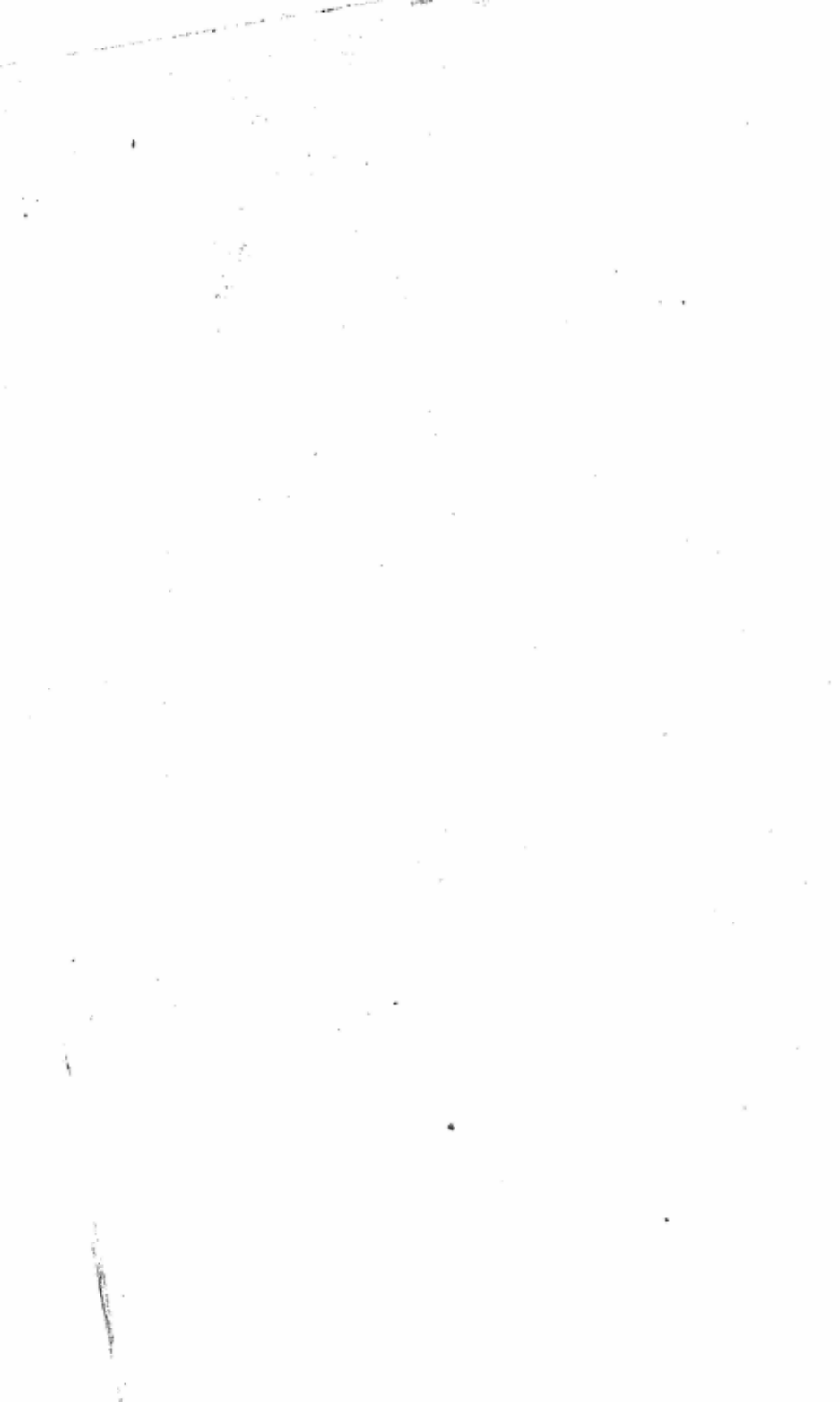
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